

# THE MONTHLY ANTHOLOGY,

FOR

MAY, 1809.

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FOR THE ANTHOLOGY.

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## MEMOIR ON THE PURRING OF CATS.

THE great obscurity in which this most interesting faculty of certain animals has been hitherto involved, has, doubtless, arisen from the invincible difficulties which must confound every inquirer in the first outset of his researches into the subject. Penetrated, however, with its importance, and disregarding all obstacles, when the object is to enlighten society, I resolutely attempted to surmount this difficulty; and after the most patient and laborious investigations, I had the inexpressible felicity of attaining a complete insight into this mysterious habit; and it would be selfish in me now to regret the time and exertions I have employed in prosecuting to a complete developement this hitherto almost unassayed, and most intricate inquiry.

The novelty, as well as the importance of the subject, and the great variety of interesting facts, which have occurred in the course of my meditations on the economies of cats, will induce me to prepare a very elaborate memoir, in which the gradual progress and successful termination of my labours will be minutely detailed, and many interesting anecdotes recorded for the satisfaction of the admirers of the feline species. But in the mean time I shall, in the most concise manner possible, and without any pretensions to ornaments of style, state the points most worthy of notice, and an explanation of the manner in which this peculiar sound is produced; and this will give some notions about the manner in which I have conducted the examination.

1. Very important conclusions may be drawn from the manner in which this operation is expressed in different languages; and the facts resulting from it are very intimately connected with the philosophical history of nations. Lest it should savour however of pedantry, and the affectation of too great a display of learning, I shall not here inquire into the terms employed in the ancient and modern oriental languages, the indigenous tongues of America, the Russian, Turkish, &c. &c. but confine myself at present to the Latin,



the Portuguese, Italian, Spanish, German, Dutch, French and English idioms ; and these will be sufficient to shew the very interesting relations, connected with this part of the subject. *Purring* is expressed in Latin by *felium ad blandientium sonitum edere* ; in Portuguese, by *fazer hum somido obtuso como fazem osgatose leopardos, quando thes farem festa* ; in Italian, by *mugolare* or *mugolare*, the same word being appropriated to express the lowing of oxen ; in Spanish, by *maullar de alegria, como el gato* ; in German, by *schmurren* and *swirnen* ; in Dutch, by *ronking*, which also signifies to snore, and *spinnen*, which is to fret ; in French, by *fler*, or *faire le rouet*. It will immediately strike every reader with disgust, that the stagnant amphibious character of the Dutch language should have confounded this amiable modulation of sound, with the horrible trick of snoring, and the pitiful practice of fretting ; while the very imperfect state of society in Italy is no less evident from their blending in the same expression this sweet modulation of voice in the domestick cat, with the noisy, powerful bellowing of oxen. The Romans too, notwithstanding the boasted purity of their writers, had no single expression for this faculty ; which is another proof that though powerful, they were, compared with some modern nations, barbarous ; and corroborates the celebrated Mr. Gibbon's remark on the superiority of modern times, when he says that the great multiplication of glass and linen, procure more comfort to a modern English gentleman, than the massive sideboard of plate, and the plunder of a province, could afford to a luxurious proconsul.

Cleanliness and quiet are two of the principal ingredients of comfort, and in these the cat delights. Wherever then these are found (and where a man's house is his castle and his fireside his home, they always will be found) the cat will be their companion ; and by thus forming a part of fireside society, her significant intonation of contentment will be most frequently heard, and of course the most expressive and appropriate term will be adopted to express it. From whence it follows, that the nation who express this best, are the most secure in their liberties, and the most refined in their comforts. By referring to the languages before mentioned, this will be found to conform remarkably to the existing state of things ; the Portuguese are the most imperfect in their expression of it, next the Spanish, then the Italians, then the Dutch, the French and the German. This latter nation approximates nearly : *schmurren* is a very expressive word, but does not reach the perfection of *purr*, by which the superiour freedom and civilization of the English are undeniably proved.

2. As many of my meditations were occupied by a favourite individual of my own gender, I was struck by a fact in his conduct which seemed to throw great light on the origin of society, and indeed accounts for the primary associations of mankind on very satisfactory grounds. Certain characteristick qualities pervade the different sexes of all animals. The individual in question, after passing his kittenhood, became remarkably disposed to roaming, deserted the house to wander in the fields, and so strong were his propensities to a savage life, that a little ill treatment or neglect at home, would, I think, have completely estranged him from domes-



tick habits. Not so with a she cat of the same litter ; she always courted the protection of the house. What I think may be clearly deduced from this fact is, that women took the lead in the civilization of society, since men were strongly prone to lead a wild, wandering life, which the weakness and tenderness of the other sex led them to counteract ; and as philosophers are generally agreed that society would gradually decline, and in all probability become finally extinct, if women were annihilated, it is extremely interesting to consider them as the first cause of society, as well as of its continuance, and to the existence of which they give all the attractions and embellishments it possesses.

3. To those who have studied the philosophy of sounds, and are familiar with the principles of vibrations, it cannot be necessary to state, that this modulation, which indeed speaks for itself, is only produced when the animal is in a state of contentment, approaching to pleasure, but probably not stronger than satisfaction. That it might be placed nevertheless beyond a doubt, I ascertained from numerous experiments, that cats, in the receiver of an air pump, only partially exhausted, or deprived for an unusual time of their food, or with their feet wet, or harassed with love, never made this noise ; and I am thoroughly convinced that men in any of these situations would never feel in a state of complacency corresponding to the humour of cats when purring, or to abbreviate my expressions by the use of an epithet which has been already introduced with great felicity, they would not feel in a purring humour.

4. Though not immediately connected with the subject, there is a difference between the dog and cat highly worthy of remark. A dog who has been faithful to his master for years, and to whom he is under great obligations, may be cruelly beaten by him, yet will he crouch servilely at his feet and solicit his mercy ; but a cat, after being treated for years with kindness, will, if you accidentally tread on its paw or tail, inflict instant vengeance with its talons. This indicates a proud sense of its rights, and a dignified assertion of them, that presents something truly genuine.

5. The learned Lord Monboddó has supposed that mankind originated from a band of monkeys on the shores of the Mediterranean, who, having by some accident attained the use of a particular muscle of the thumb, gradually improved, wore off their tails, and became men. It is not my intention to discuss his lordship's ingenious theory, but merely to state, that from a great variety of observations, I am fully satisfied that cats, even if they should ever succeed in wearing off their tails, would never be transformed into men.

6. When cats wink, or keep one eye open, while the other is shut, a very common movement of their optical nerves, I have ascertained that it is owing to the great irritability of the iris of their eyes, affected by the rays of light striking too forcibly upon them ; and that it is never with them a significant expression of humour, as it is with individuals among men.

The concatenation of my subject has now brought me to the catastrophe, which is the explanation, hitherto unattempted, of the



mode in which the noise is made, and which I am enabled to state in the most categorical terms. The predisposition of the animal's feelings, occasioned by favourable circumstances, having placed it in a state of contentment ; its satisfaction is evinced by a peculiar, stifling arrestation and audible emission of its breath, which in musick is expressed by the term *smozzicato* ; the vital or respirable gas being inhaled in the ordinary manner, and passing the regular orifices of the lungs, is forced into a sort of spiral convulsion in its passage along the epiglottis, and retained in the mouth by a contraction of the lips, that prevent its instantaneous escape, while a contraction of the costal muscles operating upon it with increased vehemence, it is forced, by a repercussion against the internal surface of the teeth and jaws, to move, in a state of compression and partial condensation, along the extremely rough surface of the tongue in a longitudinal direction, till checked by the newly issued respiration from the lungs, it escapes by an eddying movement out of the corners of the mouth, where it plays among the whiskers like the zephyr on the strings of the Eolian harp, but producing a sound incomparably more grateful. I flatter myself that this clear, concise and simple explanation will render this formerly abstruse subject familiar to the meanest capacity.

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OBSERVATIONS ON THE CHARACTER AND WRITINGS OF  
R. BURNS.

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FROM THE EDINBURGH REVIEW.

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BURNS is certainly by far the greatest of our poetical prodigies, from Stephen Duck down to Thomas Dermody. *They* are forgotten already ; or only remembered for derision. But the name of Burns, if we are not mistaken, has not yet "gathered all its fame ;" and will endure long after those circumstances are forgotten which contributed to its first notoriety. So much indeed are we impressed with a sense of his merits, that we cannot help thinking it a derogation from them to consider him as a prodigy at all ; and are convinced that he will never be rightly estimated as a poet, till that vulgar wonder be entirely repressed which was raised on his having been a ploughman. It is true, no doubt, that he was born in an humble station, and that much of his early life was devoted to severe labour, and to the society of his fellow labourers. But he was not himself either uneducated or illiterate ; and was placed perhaps in a situation more favourable to the development of great poetical talents, than any other which could have been assigned him. He was taught, at a very early age, to read and write ; and soon after acquired a competent knowledge of French, together with the elements of Latin and Geometry. His taste for reading was encouraged by his parents and many of his associates ; and, before he had even composed a single stanza, he was not only



familiar with many prose writers, but far more intimately acquainted with Pope, Shakespeare and Thomson, than nine tenths of the youth that leave school for the university. These authors, indeed, with some old collections of songs, and the lives of Hannibal and of Sir William Wallace, were his habitual study from the first days of his childhood ; and, cooperating with the solitude of his rural occupations, were sufficient to rouse his ardent and ambitious mind to the love and the practice of poetry. He had as much scholarship, we imagine, as Shakespeare, and far better models to form his ear to harmony, and train his fancy to graceful invention.

We ventured, on a former occasion,\* to say something of the effects of regular education, and of the general diffusion of literature, in repressing the vigour and originality of all kinds of mental exertion. That speculation was perhaps carried somewhat too far ; but if the paradox have proof any where, it is in its application to poetry. Among well educated people, the standard writers of this description are at once so venerated and so familiar, that it is thought equally impossible to rival them, and to write verses without attempting it. If there be one degree of fame which excites emulation, there is another which leads to despair ; nor can we conceive any one less likely to add one to the short list of original poets, than a young man of fine fancy and delicate taste, who has acquired a high relish for poetry, by perusing the most celebrated writers, and conversing with the most intelligent judges. The head of such a person is filled, of course, with all the splendid passages of ancient and modern authors, and with the fine and fastidious remarks which have been made even on these passages. When he turns his eyes, therefore, on his own conceptions, they can scarcely fail to appear rude and contemptible. He is perpetually haunted and depressed by the ideal presence of those great masters and their exacting criticks. He is aware to what comparisons his productions will be subjected among his own friends and associates ; and recollects the derision with which so many rash adventurers have been chased back to their obscurity. Thus, the merit of his great predecessors chills, instead of encouraging his ardour ; and the illustrious names which have already reached to the summit of excellence, act like the tall and spreading trees of the forest, which overshadow and strangle the saplings which have struck root in the soil below, and afford shelter to nothing but creepers and parasites.

There is, no doubt, in some few individuals, " that strong divinity of soul," that decided and irresistible vocation to glory, which, in spite of all these obstructions, calls out, perhaps, once or twice in a century, a bold and original poet from the herd of scholars and academical literati. But the natural tendency of their studies, and by far the most common operation, is to repress originality, and discourage enterprise ; and either to change those whom nature meant for poets, into mere readers of poetry, or to bring them out in the form of witty parodists, or ingenious imitators. Independent of the reasons which have been already suggested, it will perhaps be found too, that necessity is the mother of invention in this as well as the more

\* Vol. viii. p. 329. Vide Anthology, Vol. 3. p. 651.



vulgar arts ; or, at least, that inventive genius will frequently slumber in inaction, where preceding ingenuity has in part supplied the wants of the owner. A solitary and uninstructed man, with lively feelings and an inflammable imagination, will be easily led to exercise those gifts, and to occupy and relieve his mind in poetical composition ; but if his education, his reading and his society supply him with an abundant store of images and emotions, he will probably think but little of these internal resources, and feed his mind contentedly with what has been provided by the industry of others.

To say nothing, therefore, of the distractions and the dissipation of mind that belong to the commerce of the world, nor of the cares of minute accuracy and high finishing which are imposed on the professed scholar, there seem to be deeper reasons for the separation of originality and accomplishment ; and for the partiality which has led poetry to choose almost all her favourites among the recluse and uninstructed. A youth of quick parts, in short, and creative fancy, with just so much reading as to guide his ambition, and rough hew his notions of excellence ; if his lot be thrown in humble retirement, where he has no reputation to lose, and where he can easily hope to excel all that he sees around him, is much more likely, we think, to give himself up to poetry, and to train himself to habits of invention, than if he had been encumbered by the pretended helps of extended study and literary society.

If these observations should fail to strike of themselves, they may perhaps derive additional weight from considering the very remarkable fact, that almost all the great poets of every country have appeared in an early stage of their history, and in a period comparatively rude and unlettered. Homer went forth like the morning star before the dawn of literature in Greece ; and almost all the great and sublime poets of modern Europe are already between two and three hundred years old. Since that time, although books and readers, and opportunities of reading, are multiplied a thousand fold, we have improved chiefly in point and terseness of expression, in the art of raillery, and in clearness and simplicity of thought. Force, richness and variety of invention, are now at least as rare as ever. But the literature and refinement of the age do not exist at all for a rustick and illiterate individual ; and consequently, the present time is to him what the rude times of old were to the vigorous writers which adorned them.

But though, for these and for other reasons, we can see no propriety in regarding the poetry of Burns chiefly as the wonderful work of a peasant, and thus admiring it much in the same way as if it had been written with his toes ; yet there are peculiarities in his works which remind us of the lowness of his origin, and faults for which the defects of his education afford an obvious cause, if not a legitimate apology. In forming a correct estimate of these works, it is necessary to take into account those peculiarities.

The first is, the undisciplined harshness and acrimony of his invective. The great boast of polished life is the delicacy, and even the generosity of its hostility ; that quality which is still the characteristic, as it is the denomination of a gentleman ; that principle which forbids us to attack the defenceless, to strike the fallen, or to



mangle the slain ; and enjoins us, in forging the shafts of satire, to increase the polish exactly as we add to their keenness or their weight. For this, as well as for other things, we are indebted to chivalry ; and of this Burns had none. His ingenious and amiable biographer has spoken repeatedly in praise of his talents for satire ; we think, with a most unhappy partiality. His epigrams and lampoons appear to us, one and all, unworthy of him ; offensive from their extreme coarseness and violence, and contemptible from their want of wit or brilliancy. They seem to have been written, not out of playful malice or virtuous indignation, but out of fierce and ungovernable anger. His whole raillery consists in railing ; and his satirical vein displays itself chiefly in calling names and in swearing. We say this mainly with reference to his personalities. In many of his more general representations of life and manners, there is no doubt much that may be called satirical, mixed up with admirable humour, and description of inimitable vivacity.

There is a similar want of polish, or at least of respectfulness, in the general tone of his gallantry. He has written with more passion, perhaps, and more variety of natural feeling, on the subject of love, than any other poet whatsoever ; but with a fervour that is sometimes indelicate, and seldom accommodated to the timidity and "sweet austere composure" of women of refinement. He has expressed admirably the feelings of an enamoured peasant, who, however refined or eloquent he may be, always approaches his mistress on a footing of equality ; but has never caught that tone of chivalrous gallantry which uniformly abases itself in the presence of the object of its devotion. Accordingly, instead of suing for a smile, or melting in a tear, his muse deals in nothing but locked embraces and midnight rencontres ; and, even in his complimentary effusions to ladies of the highest rank, is for straining them to the bosom of her impetuous votary. It is easy, accordingly, to see from his correspondence, that many of his female patronesses shrunk from the vehement familiarity of his admiration ; and there are even some traits in the volumes before us, from which we can gather, that he resented the shyness and estrangement to which these feelings gave rise, with at least as little chivalry as he had shown in producing them.

But the leading vice in Burns's character, and the cardinal deformity indeed of all his productions, was his contempt, or affectation of contempt, for prudence, decency and regularity ; and his admiration of thoughtlessness, oddity, and vehement sensibility ; his belief, in short, in the *dispensing power* of genius and social feeling, in all matters of morality and common sense. This is the very slang of the worst German plays, and the lowest of our town-made novels ; nor can any thing be more lamentable, than that it should have found a patron in such a man as Burns, and communicated to a great part of his productions a character of immorality, at once contemptible and hateful. It is but too true, that men of the highest genius have frequently been hurried by their passions into a violation of prudence and duty ; and there is something generous, at least, in the apology which their admirers may make for them, on the score of their keener feelings and habitual want of reflection.



But this apology, which is quite unsatisfactory in the mouth of another, becomes an insult and an absurdity whenever it proceeds from their own. A man may say of his friend, that he is a noble hearted fellow, too generous to be just, and with too much spirit to be always prudent and regular. But he cannot be allowed to say even this of himself; and still less to represent himself as a hairbrained sentimental soul, constantly carried away by fine fancies and visions of love and philanthropy, and born to confound and despise the coldblooded sons of prudence and sobriety. This apology evidently destroys itself; for it shows that conduct to be the result of deliberate system, which it affects at the same time to justify as the fruit of mere thoughtlessness and casual impulse. Such protestations, therefore, will always be treated, as they deserve, not only with contempt, but with incredulity; and their magnanimous authors set down as determined profligates, who seek to disguise their selfishness under a name somewhat less revolting. That profligacy is almost always selfishness, and that the excuse of impetuous feeling can hardly ever be justly pleaded for those who neglect the ordinary duties of life, must be apparent, we think, even to the least reflecting of those sons of fancy and song. It requires no habit of deep thinking, nor any thing more, indeed, than the information of an honest heart, to perceive that it is cruel and base to spend, in vain superfluities, that money which belongs of right to the pale industrious tradesman and his famishing infants; or that it is a vile prostitution of language, to talk of that man's generosity or goodness of heart, who sits raving about friendship and philanthropy in a tavern, while his wife's heart is breaking at her cheerless fireside, and his children pining in solitary poverty.

This pitiful cant of careless feeling and eccentric genius, accordingly, has never found much favour in the eyes of English sense and morality. The most signal effect which it ever produced, was on the muddy brains of some German youth, who left college in a body to rob on the highway, because Schiller had represented the captain of a gang as so very noble a creature. But in this country, we believe, a predilection for that honourable profession must have preceded this admiration of the character. The style we have been speaking of, accordingly, is now the heroicks only of the hulks and the house of correction; and has no chance, we suppose, of being greatly admired, except in the farewell speech of a young gentleman preparing for Botany bay.

It is humiliating to think how deeply Burns has fallen into this debasing error. He is perpetually making a parade of his thoughtlessness, inflammability and imprudence, and talking with much complacency and exultation of the offence he has occasioned to the sober and correct part of mankind. This odious slang infects almost all his prose, and a very great proportion of his poetry; and is, we are persuaded, the chief, if not the only source of the disgust with which, in spite of his genius, we know that he is regarded by many very competent and liberal judges. His apology, too, we are willing to believe, is to be found in the original lowness of his situation, and the slightness of his acquaintance with the world.



With his talents and powers of observation, he could not have seen *much* of the beings who echoed this raving, without feeling for them that distrust and contempt which would have made him blush to think he had ever stretched over them the protecting shield of his genius.

Akin to this most lamentable trait of vulgarity, and indeed in some measure arising out of it, is that perpetual boast of his own independence, which is obtruded upon the readers of Burns in almost every page of his writings. The sentiment itself is noble, and it is often finely expressed; but a gentleman would only have expressed it when he was insulted or provoked; and would never have made it a spontaneous theme to those friends in whose estimation he felt that his honour stood clear. It is mixed up too in Burns with too fierce a tone of defiance; and indicates rather the pride of a sturdy peasant, than the colour and natural elevation of a generous mind.

The last of the symptoms of rusticity which we think it necessary to notice in the works of this extraordinary man, is that frequent mistake of mere exaggeration and violence, for force and sublimity, which has defaced so much of his prose composition, and given an air of heaviness and labour to a good deal of his serious poetry. The truth is, that his *forte* was in humour and in pathos, or rather in tenderness of feeling; and that he has very seldom succeeded, either where mere wit and sprightliness, or where great energy and weight of sentiment were requisite. He had evidently a very false and crude notion of what constituted *strength* of writing; and instead of that simple and brief directness which stamps the character of vigour upon every syllable, has generally had recourse to a mere accumulation of hyperbolical expressions, which incumber the diction instead of exalting it, and show the determination to be impressive, without the power of executing it. This error also we are inclined to ascribe entirely to the defects of his education. The value of simplicity in the expression of passion, is a lesson, we believe, of nature and of genius; but its importance in mere grave and impressive writing, is one of the latest discoveries of rhetorical experience.

With the allowances and exceptions we have now stated, we think Burns entitled to the rank of a great and original genius. He has in all his compositions great force of conception; and great spirit and animation in his expression. He has taken a large range through the region of fancy, and naturalized himself in almost all her climates. He has great humour, great powers of description, great pathos, and great discrimination of character. Almost every thing that he says has spirit and originality; and every thing that he says well, is characterized by a charming facility, which gives a grace even to occasional rudeness, and communicates to the reader a delightful sympathy with the spontaneous soaring and conscious inspiration of the poet.

Considering the reception which these works have met with from the publick, and the long period during which the greater part of them have been in their possession, it may appear superfluous to say any thing as to their characteristick or peculiar merit.



Though the ultimate judgment of the publick, however, be always sound, or at least decisive, as to its general result, it is not always very apparent upon what grounds it has proceeded ; nor in consequence of what, or in spite of what, it has been obtained. In Burns's works there is much to censure, as well as much to praise ; and as time has not yet separated his ore from its dross, it may be worth while to state, in a very general way, what we presume to anticipate as the result of this separation. Without pretending to enter at all into the comparative merit of particular passages, we may venture to lay it down as our opinion, that his poetry is far superiour to his prose ; that his Scottish compositions are greatly to be preferred to his English ones ; and that his songs will probably outlive all his other productions. A very few remarks on each of these subjects will comprehend almost all that we have to say of the volumes now before us.

The prose works of Burns consist almost entirely of his letters. They bear, as well as his poetry, the seal and the impress of his genius ; but they contain much more bad taste, and are written with far more apparent labour. His poetry was almost all written primarily from feeling, and only secondarily from ambition. His letters seem to have been nearly all composed as exercises, and for display. There are few of them written with simplicity or plainness ; and though natural enough as to the sentiment, they are generally very strained and elaborate in the expression. A very great proportion of them, too, relate neither to facts nor feelings peculiarly connected with the author or his correspondent ; but are made up of general declamation, moral reflections, and vague discussions ; all evidently composed for the sake of effect, and frequently introduced with long complaints of having nothing to say, and of the necessity and difficulty of letter-writing.

By far the best of these compositions, are such as we should consider as exceptions from this general character ; such as contain some specifick information as to himself, or are suggested by events or observations directly applicable to his correspondent. One of the best, perhaps, is that addressed to Dr. Moore, containing an account of his early life, of which Dr. Currie has made such a judicious use in his biography. It is written with great clearness and characteristick effect, and contains many touches of easy humour and natural eloquence. We are struck, as we open the book accidentally, with the following original application of a classical image by this unlettered rustick. Talking of the first vague aspirations of his own giantick mind, he says, we think very finely, "I had felt some early stirrings of ambition ; but they were the blind gropings of Homer's Cyclop round the walls of his cave." Of his other letters, those addressed to Mrs. Dunlop are, in our opinion, by far the best. He appears, from first to last, to have stood somewhat in awe of this excellent lady, and to have been no less sensible of her sound judgment and strict sense of propriety, than of her steady and generous partiality.

One of the most striking letters in the collection, and, to us, one of the most interesting, is the earliest of the whole series ; being addressed to his father in 1781, six or seven years before his name had been heard of out of his own family. The author was then a



common flax dresser, and his father a poor peasant ; yet there is not one trait of vulgarity, either in the thought or the expression ; but, on the contrary, a dignity and elevation of sentiment, which must have been considered as of good omen in a youth of much higher condition.

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## SILVA, No. 51.

*Ille, perosus opes, silvas et rura colebat.*  
Ov. xi. Met. 146.

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### HORNE TOOKE.

*Torva leaena lupum sequitur, lupus ipse capellam,  
Florentem cytisum sequitur lasciva puella.*

HORNE TOOKE lashes Johnson, and styles his dictionary a disgrace to the English language ; Johnson brands Junius with every epithet that language affords ; and Junius completes the circle by attacking the philosopher of Purley : *Trahit sua quemque voluptas.*

Three more adroit champions in the art of invective can scarcely be found than these, and each original and peculiar. In one respect resembling each other, they had all an unconquerable impudence, that was proof against shame. The invective of Junius is nervous, concentrated, and smoothly set ; Tooke is frontless, scurrilous but forcible : these two are both malignant ; the malignancy of Tooke is without mask, and that of Junius is veiled with a texture thinner than a spider's web. The invective of Johnson is neither so pointed nor so malignant as that of his adversaries. To the scurrilous animadversions of Tooke he never replied on paper, and Junius was an antagonist whom he attacked unprovokedly, and who never deigned to take up the gauntlet. The attack of Johnson on Junius is not so pointed as his letter to Chesterfield ; in the latter, without a particle of malignancy, we see keenness mixed with generosity, the noble independence of a great and injured mind. Even Horne Tooke, bitter and scornful as he was toward Johnson, pays an almost involuntary tribute to his genius and virtue, where he says in a note on the *Diversions*, "I never have read the preface to his Dictionary without shedding a tear."

But separating its political scandal from its practical good sense, the *Diversions of Purley* is a wonderful work. Some happy chance in the accidental discovery of a few etymologies probably gave the author a clue to that labyrinth ; and he follows it without enthusiasm and without retreating through Saxon barbarity and Gothick darkness. The science of etymology and perhaps of grammar has received more from the exertions of that one man than from all the grammarians and philologists that have written since the days of Aristotle.



## A LONG INVITATION.

Mr. Bourgoïn, French minister in Portugal, was removed to Hamburg. On his arrival there he found an invitation to a dinner in Lisbon, which he had forgot to answer, but he had time enough to write by post that it was out of his power to accept it.

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Her twilights were more clear than our midday,  
She dreamt devoutlier, than most use to pray.

Though I do not recollect, and it is perhaps of little moment to know on what particular person Dr. Donne bestows such high praise, I am ready to confess that the elegance of his encomium does not force upon my mind the conclusion which he intended to extort from every reader. Far from thinking the panegyrick true, because elegant, I deduce a directly opposite inference; and because it is finished to such brilliant elegance, I am obliged to consider it as extravagant, and therefore false. It is a downright absurdity to assert of any woman that she dreams "devoutlier, than most use to pray;" or even to say simply that she dreams devoutly. We know, and from their own lips too, that the sleeping hours of female dreamers are always spent either in the splendour or noise of a ball room, or in the silence and gloom of a churchyard. When they are not ogling with some polite, well scented beau, they are shrieking at the sight, or shrinking with the wildest horror from the foul embrace of a saucy, ill savoured ghost. Nor are the twilights of any woman I ever knew so mighty clear; for what in the world will charm together such a squad of blue, black, grey, white, and in short omnicoloured devils, as to see an old maid or, a young one either, in the dumps. And if others are so possessed with the sight, must not the twilight gloom that glimmers about her, who is thus affected, be palpable, Egyptian darkness, the very region and home, the lurking place and revel room of all the devils aforesaid.

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LEDYARD.

This celebrated traveller, who was a citizen of Connecticut, was sent by Capt. Cook to explore a river on the coast of Kamscatchka. He embarked in a canoe, with only three companions. These were the Bible, Ovid's Metamorphoses, and a bottle of brandy.

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ANTICIPATION OF GREATNESS.

Eminent men are not always gifted with the spirit of prophecy. When the elder Colman, the translator of Terence, heard the rehearsal of Goldsmith's celebrated comedy, he predicted its failure. *THE MISTAKES OF A NIGHT, OR SHE STOOPS TO CONQUER* had, however, an immense run, and is still considered as one of the most pleasing productions of the comick muse. *The Pursuits of Literature*, a work deservedly esteemed for its correct sentiments on



moral, literary and political subjects, has the following remark on Mr. Canning, unquestionably the ablest man in the present British administration : "As posterity may know little of this young gentleman, I shall add, that Mr. Canning was first sent an *Eton boy*, then wrote a little book of essays, then went to college, was then made member of parliament, and after some tuition and instruction from the accomplished George Rose, Esq. &c. &c. &c. made one of the under secretaries of State." 1797.

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### A PRUDENT MAGISTRATE.

A vessel arrived at a port in Portugal from Marseilles. A strict quarantine was imposed on all vessels coming from the Levant, on account of the plague. The *disembargador* ordered the ship into quarantine. "But, sir, I come from Marseilles." "Well, that is in the Levant ; you must go into quarantine." "Why, sir, only look at the map. I will show you that it is not." The map was produced ; the captain pointed out Marseilles, and then shewed him what was called the Levant. The judge, placing his thumb on Marseilles, and stretching his fore finger to the Levant, exclaimed, "Poh ! Poh ! They are close together, it is all the same thing ; you must perform quarantine."

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### EPITAPH,

On Tiraqueau, member of the parliament of Paris, of whom it was said, "qu'il donnoit tous les ans à l'etat un enfant et un livre."

Hic jacet, qui aquam bibendo viginti liberos suscepit, viginti libros edidit.  
Si meram bibisset, totum orbem impletset.

Tiraqueau was famous  
For writing and generation ;  
'Twenty books he unfurled  
To the literary world,  
And he gave twenty boys to the nation.

Had he drank good wine for water,  
'Tis holden by learned Rabbies,  
He'd ne'er have stay'd hand  
Till he filled the whole land  
With his offspring of books and babies.

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### MR. GRATTAN.

When the history of the Irish parliament was on a certain occasion a subject of conversation, this celebrated orator uttered with great truth the following forcible and happy metaphor : "Sir, you must give me leave to know something of the Irish parliament ; I sat by its cradle, and I followed its hearse."



## APOLOGUE.

The Piony said to the Garden Violet : Look how much handsomer I am than you, how I spread out my rich crimson leaves, and almost vie in size and splendour with the sun ; you are not fit to share the same garden, with those pale petals and that downcast look. True, said the Violet, my flower is not so large as yours is, nor so splendid. I have neither such an abundance of leaves, nor such a gaudy colour ; but I am not less beloved by the shepherds ; they call me by many names, and all expressive of attachment ; sometimes Ladies Delight, and Hearts Ease, and Merit Neglected, Love in indolence, and Pansy. I spring up with the first warmth of the year, and soon appear in bloom ; and my flowers never cease to succeed each other till the snow covers them. I see almost all our fellows by turns arise, and bloom, and wither ; and when I reflect how much safer and longer my life is, I do not envy them their brilliancy.

The Piony was about to reply, but it was a week since she opened, and a strong blast of wind scattered her leaves to the air.

Said the Honeysuckle to the Crown Imperial : Your circle of flowers is splendid, but you do not tower above the ground ; rise like me to the house top, and your beauties will be seen : My blossoms, said the other, may be less aspiring, but I support them myself.

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DIPLOMATICK CAUTION.

During the time that the Marquis de Pombal governed Portugal, he was much surprised at receiving no despatches from his minister in Sweden, though he had often written to him. At length, sending a courier to St. Petersburg, he ordered him to go to Stockholm, to inquire the reason of the minister. The ambassador was much surprised, said that he had written regularly once a week ; he went in consequence with the courier to the post office, to know why they had not been forwarded. The postmaster knew nothing about it, but said he always sent forward all letters. He told them, however, he had a number of letters, which he had not been able to forward, because he could not discover the direction. Taking them into another room, he shewed the packets, which proved to be the ambassador's, and which for greater security were *directed*, as well as written *in cyphers*.

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PHILIP IV.

A man was brought before Philip IVth. of Spain, accused of having slandered his majesty. It was a man whom the king had never known, or held any connection with : " Let him be dismissed," said Philip, " he must be a madman ; no one in his senses would speak ill of a *king* that had done him no injury."

Qu. How many mad men would that monarch have found in the United States ?



FOR THE ANTHOLOGY.

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ORIGINAL LETTERSFROM AN AMERICAN TRAVELLER IN EUROPE, TO HIS FRIENDS IN  
THIS COUNTRY.

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## LETTER TWENTY NINTH.

NAPLES, JANUARY 9, 1805.

MY DEAR FRIEND,

ACCORDING to my promise, I resume the description of the restored city of Pompeia, though I much fear that I shall fail to make it interesting to you. To transpose upon paper the vivid colours of nature, or the beauties of art, is the gift of but few. In cases where the objects derive their principal value from the veneration, which their antiquity and the singularity of their history excite, it is still more difficult. The impressions which we feel, when we enter, for example, a subterraneous cemetery, the hallowed and silent repositories of the dead, are of that deep and awful nature, which the liveliest pencil can but faintly trace. The sensations produced by the naked walls of ancient cities, combine those excited by the mansions of the dead, and a still more impressive sentiment of the distance of the age, and of the generations, who have witnessed the same scenes, and who long since have mouldered into dust.

In Pompeia all these ideas are associated with the singular manner of its destruction, and its still more uncommon restoration. I do not recollect any cities but Pompeia and Herculaneum, which have been thus *regenerated*; and indeed Pompeia is the only one to which this observation can fairly be applied, because Herculaneum still remains buried in its dark abode of ages. To go on with the description:

Adjoining to the guard room is a building which they call the little theatre, to distinguish it from a larger one which is near it. This building is nearly perfect in its internal structure. All the Roman theatres; of which I have read the descriptions, or of which I have seen any remains, are of the same form, a form very convenient for the spectators, and extremely beautiful to the eye.

The stage in this theatre is perfect, and is lined and floored with the richest marble. The place behind the scenes, and even some of the apparatus, such as aqueducts, &c. are yet extant, and the ranges of seats are wholly undisturbed. At a little distance from this stands the grand theatre, whose structure was upon the same plan as the other, though the dimensions were more vast, and the seats and other ornaments were of white marble, which gave it a splendour infinitely superiour to the other, and much above any modern buildings. Nothing can equal the beauty of an edifice, in rich Corinthian architecture, whose materials are of white marble.



The frieze and cornices of this theatre, and the capitals of the pillars, were of exquisite and costly workmanship.

This building was too large for a roof, and was designed for performances by daylight. In rainy weather, or when the season was very hot, they erected cloth or canvas shades. The holes in which the poles were placed for the erection of these screens, are still very perceptible. In short, the whole organization, arrangement, and mode of exhibition, are very obvious to an observer at the present day.

This building has been despoiled of much of its marble, but its general structure is as perfect as before the eruption.

There is a temple of Isis, of which I took notice in my last, which had been thrown down and afterwards restored, as appeared from the inscription I quoted. This deity you know was of Egyptian origin, but in the latter times of the Romans, her worship was introduced among them. She was the goddess of debauchery, and occupied a place analogous, though inferior to that of Venus. The evidences of the gross state of sensuality and debauchery, to which the inhabitants of Pompeia had arrived, are innumerable. The utensils collected at the cabinet of Portici, and even the signs upon their houses, one of which I saw, and which to render durable they had made of clay and baked, are proofs, that they gloried in their profligacy. Perhaps it is fortunate for society, that they were thus cut off before they could spread further their contaminating influence. This temple is yet entire in its internal structure; its sanctuary, where the priest officiated, its altars on which the incense was burnt, and just without the temple in the open air, a large altar upon which I suppose they sacrificed the victims.... at least it precisely resembles the altars we see so often described in the Roman bas reliefs.

You want nothing but the high priest in his white robes, and the vestal virgins, to carry you back precisely to the Roman age. I have seen no place, where you are so inevitably forced back to distant times; every thing around you so strongly and impressively recalls the ancient inhabitants. In one place in Pompeia, they have laid open a long and one of the principal streets of the city quite to the Roman pavement.

Neither this street, nor any of the Roman ways, which still subsist, give you any high ideas of the splendour of their cities. Whether from economy or taste, or whether because they made their roads so very thoroughly and expensively, as to render it necessary to make them narrow in order to save additional expense, we know not; but the Roman carriage way was usually fourteen feet only in width, never more than sixteen.

To this carriage way in Pompeia, is added a foot walk on *each* side, about two feet wide, and raised about fourteen inches above the level of the street. These foot walks were, like every thing Roman, calculated for durability. They consist of solid square blocks of stone, laid along with a smooth and even surface.

These side walks, as well as the carriage ways, exhibit proofs either of the antiquity of the city, or of its crowded population.



Both of them are extremely worn. The ruts made by the wheels are in many places several inches deep in the pavement, which is composed of the hardest substance I know, the lava of Vesuvius. This pavement is made of large, irregular, various shaped blocks of lava, about twelve inches square.

Many of the buildings are also built of lava, which puts an end to a question agitated for a long time among the literati, whether the eruption of 79, in which Pompeia was overwhelmed, was not the first which had happened in that place. It is true that there had not been one for several centuries before, and that at that time there remained only an obscure tradition of its having been an ancient volcano ; but the discovery of this lava in the buildings of Pompeia, in my judgment, settles the question.

In the buildings of Pompeia there is a surprising uniformity. Their passage ways, rooms, yards, and general structure are the same every where. The taste every where is the same, though, like the fortunes of the proprietors, more or less enlarged or expensive. Generally in the palaces or noble houses, as well as in the common ones, the rooms are small. With the exception of the hall, the rooms in general are not more than *ten or twelve feet square*.

The general, and indeed universal mode of finishing was with stucco or plaister, which they carried to a degree of perfection of which you can form no idea. The surface is almost as smooth as polished marble, and it was painted or stained in water colours, whose brightness is astonishing. No modern artist can give a freshness more perfect than you meet with in some buildings in this city so long buried. The usual colours are yellow of various shades, and red. The borders are painted with flowers of different colours, and the centre is ornamented either with drawings of beasts, landscapes, or human figures in the Grecian and Roman drapery. Generally, however, they are representations of some deity ; Apollo with his lyre, Bacchus with his rosy emblems, Hercules contending with some monster, or a naked Venus surrounded by her Cupids.

Two points are very distinguishable ; their love of cleanliness, and their taste for statuary. Almost every house of any note has its bathing rooms and baths yet in perfect order, and in some cases they added a vapour bath.

Besides these, every great house which I saw had a hall surrounded with *half pillars*, that I presume were the supports of statues, which have been taken away to enrich the modern publick and private collections. These pillars surrounded a large bason in the centre of which was a fountain ; so that in the summer they always enjoyed the two luxuries of bathing, and a cool hall refreshed with running water in the centre of their apartments.

Every considerable house was floored throughout in mosaick. This species of ornament was much in the Roman taste, and must have been extremely expensive. It consists of small pieces of black and white and sometimes other coloured marble, so extremely small, that there are four pieces of them to one inch square. I dare say some of these houses had nearly a million of these little pieces, all nicely cut and perfectly polished.



Just out of the city there is a country villa uncovered, which gives you a good idea of the style and magnificence of these country estates. To judge from the size of their cellars for wine, the proprietor must have lived in great luxury ; but I confess in other respects I do not think it equal to many modern villas ; but it is very possible that it was, like Pompeia itself among the Roman cities, an inferior one among the Roman villas. One remark shall conclude this tedious account. Throughout Italy, whether from imitation or from natural taste, or what is more probable, from the force of custom, you find a striking resemblance between the ancient and modern inhabitants in their edifices, implements of agriculture, and even in some parts of dress, the points of which resemblance I shall notice in a separate letter on this subject.

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ROME, JANUARY 30.

SINCE I last wrote you, we have retraced our steps to this city, and are now as busy as the worst weather will permit us in *reviewing* the most select and interesting parts of its antiquities and curiosities, or in visiting those which escaped us before. Never, perhaps, at so short a distance, and under the same climate, was a difference so striking in the manners and habits of cities, as that which exists between Naples and Rome.

The former is *the most* busy, lively, crowded, gay, dissipated city in the world ; the latter resembles the still, grand, but interesting solemnity of some ancient but splendid *abbey*. Every thing in the former exhibits man as he is, a bustling, active, thoughtless being, pursuing phantoms, seeking pleasure which he never can find, and driving away, by the hurry of the present, the thought of the future. All the objects in the latter recal man as he has been ; his former greatness ; his present humility ; his false grandeur ; his proud but vain desire of terrestrial immortality ; his luxury and his poverty ; his power and weakness ; the durability of Providence, and the perpetual mutability of man. At Rome every thing is still, quiet, solemn as the sepulchres of the kings and heroes which it incloses. The society at Naples is vastly more interesting, particularly for the English residents. Many English or American families, whose manners correspond to our own, and whose houses are seats of general hospitality, make the time pass off very agreeably. Its climate attracts strangers from every part of Europe, and you meet, on a footing extremely pleasant, gentlemen and ladies of rank and character from almost every nation. Amidst a great variety of characters which one would expect to find in a place so mixed, there were two whose history attracted my notice, and whose biographical sketches were to us extremely interesting.

One is an old octogenarian gentleman, who is still known by a title, which he had, I presume, about fifty years ago, *Governour Ellis*. This title he derived from having been a governour of Georgia, in the United States, under the royal government. He served many years as a naval officer under the grandfather of George III. who, you will recollect, is now turned of sixty. He performed a circumnavigatory voyage before *Cook*, and that cele-



brated navigator served under him in an inferiour station. His voyages will be found under the name of Ellis's Voyages round the world, in Mavor's collection, and I dare say, that many of us, in reading it, have supposed the man to have been buried for half a century past.

For the last thirty years he has retired to Naples to pass the *residue* of his life ; till within a few years he has passed his summers in journies to Russia and the North, and his winters in the south, preserving by that means a perpetual summer, extremely favourable to longevity. For the last twenty years he has abstained from animal food, but has supplied the want of it by a very strong soup, which, with a single glass of wine, forms his constant diet.

He is extremely fond of society, and whenever there is a ball or *converzazione*, the governour generally passes an hour in it. He retains his faculties fully, which are of a superiour grade ; he is an elegant classick scholar, and his language in common conversation is a perfect model for an accomplished man. He has a great turn for poetry, which he repeats with astonishing memory whenever requested. He did me the favour to lend me a *satire on manners*, which he has just finished. He lived in the house with a Russian princess, whom I shall soon notice. She was no youth, having nearly reached her ninetieth year. The gallant old gentleman wrote a few couplets in compliment to his youthful neighbour, at which she, however, took offence, observing that she did not choose to be the subject of publick notice, even in complimentary canzonets. I heard the old gentleman complain of this failure of return for his gallantry.

This princess was as extraordinary a character as the governour. She like him had retired to milder skies to reinvigorate her decaying fabrick. She was the most hospitable foreigner at Naples ; her house was one of the pleasantest resorts for all strangers of character who visited the city. Her ruling passion was *gay society*, and never did a woman exhibit the truth of Pope's sentiment more truly. Hers was never stronger than in *death*. For many weeks before her death, it was known to herself and every one around her, that she would soon die ; but she expressed a strong wish that she might survive the first day of the new year, *because she was resolved to give a brilliant fête* on that day ; she died, I believe, before ; but as she was in the habit of receiving her friends on certain days, who amused themselves with cards, &c. she insisted that it should be continued during her illness ; and in fact after she was speechless, the night of her death, she had a party who took leave of her, and she died before morning !!! To finish the scene, as it commenced, according to the fashion of great people in this country, her body was exposed in state, as it is termed, for three days, and was there visited by *those friends* whom her living hospitality had contributed to *amuse*.

I met several times in Naples a young German officer, whose history was very interesting to me, not only as it was wonderful in itself, but as it proves that the Austrians did not yield the palm to the French in point of bravery. I have always believed, that numbers, rather than courage or conduct, achieved the victories of



France. This young officer was of the first family in Germany; he is one of the princes of the Lichtenstein family. He commanded a regiment of cavalry in the Austrian service, and as he was of high rank, his regiment was a large one; it consisted of eighteen hundred men. As it suffered in engagements, it was constantly recruited; so that in the course of *that short war* he lost out of that regiment, whose complement was only eighteen hundred men, *nine thousand seven hundred*; I repeat it, nine thousand seven hundred; and he and another officer are the *only ones surviving* in the regiment, who first engaged in it this last war. The prince has received many severe wounds, and is now in Italy for his health. He is not, I think, more than thirty years of age. I think these three characters well worthy of notice; they certainly do not occur at every corner.

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TO THE EDITORS OF THE ANTHOLOGY.

BOSTON, 20th. May, 1809.

GENTLEMEN,

In the fourth volume of Dodsley's Collection of Poems, Ed. 1763, page 318, may be found the following verses. If any of your friends or correspondents know who was the author of them, and will be so kind to inform me, through the medium of your excellent magazine, they will very much oblige

A CONSTANT READER.

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THE RAKE.

[By a Lady in *New England*.]

.....Video meliora proboque,  
Deteriora sequor. HOR.

AN open heart, a generous mind,  
But passion's slave, and wild as wind:  
In theory, a judge of right;  
Though banish'd from its practice quite:  
So loose, so prostitute of soul, }  
His nobler wit becomes the tool }  
Of every importuning fool:  
A thousand virtues misapplied;  
While reason floats on passion's tide:  
The ruin of the chaste and fair;  
The parent's curse, the virgin's snare:  
Whose false examples leads astray  
The young, the thoughtless, and the gay:  
Yet, left alone to cooler thought,  
He knows, he sees, he feels his fault;  
He knows his fault, he feels, he views,  
Detesting what he most pursues:  
His judgment tells him, all his gains  
For fleeting joys, are lasting pains:  
Reason with appetite contending,  
Repenting still, and still offending:  
Abuser of the gifts of nature,  
A wretched, self-condemning creature,  
He passes o'er life's ill-trod stage;  
And dies, in youth, the prey of age!  
The scorn, the pity of the wise,  
Who love, lament him.. and despise!



[The following communication upon Greek literature we have received from the district of Maine, a part of the country, which, in our local pride, we have supposed to be nearer Boeotia than our own; but, after perusing this charming rhapsody, we were forced to suspect, that, in obedience to the call of the motto, *ἵαμεν εἰς Ἀθῆνας*, the young author of this piece would have less ground to traverse than some of us, who fancy that we live with sight of Athens.]

ED. ANTH.

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FOR THE ANTHOLOGY.

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### ON GREEK LITERATURE.

*ἵαμεν εἰς Ἀθῆνας.....*

IN the evening the Grecian exiles used to sing, Let us return to Athens. Let *us* return to Athens this evening, for *we* are exiled from Greece by two great seas, and two thousand years.

It is probable that in Greece we shall find a great many memorials of Greece. We shall be able to discover, without any trouble, strong traits of her ancient genius, and some remains of her former greatness.

What if we first search the modern Greeks for some token of their descent? It will take but a moment, and they are living monuments. It will then be in our power to reply to them, who taunt us, as the Corinthians taunted Themistocles, with the ruins of Athens, that though Athens is destroyed, there are Athenians alive.

No. It is hard to discover the son of a Greek in the slave of a Turk. And there is a long time to redeem since the taking of Athens! Yet we are willing, like Caesar, to spare the living Greeks for the sake of the dead. There are vestiges enough, although Greeks are degenerate.

But where are they? At Teios? We knew Anacreon was dead; but\* they say the ruins of the city have choaked the vines. Perhaps at Pisa;...Not as long as the olives are withered. The Ilyssus?.... is dry nearly the whole year. Well, the Dirce; the reeds of the Dirce are as still as death; or if they ever sing, it is only to the winds in the night. Over the grave of Orpheus the nightingale was said to sing sweeter, than at any other spot in Thrace. Let us approach and listen. We cannot hear. But we feel the thorn on which she rested. One thing further. I remember there was a beautiful tomb erected to Sophocles. The epitaph is all that remains. It was written by Simonides. And where are the ashes of Simonides?

The ruins of the Lyceum were to be seen, but *they* have perished. There is not a pillar, nor a single one of the pictures, of the portico in being, nor a shaft of the Odeum, nor the least part of the

\* To that amount: Dallaway mentions dining at Teios, and complains that he could not get one glass of wine.



theatre. The temples of the gods of Greece have fallen under the weight of years. The trophies of her heroes are as the earth on which they were piled. The tombs of Greece are as the dust they buried. Surely antiquity is nothing but a heap of moulds.

At distant and dreary intervals perhaps an indistinct noise is heard of workmen recovering from the earth a mutilated statue, or the confused hum of a parcel of scholars attempting to gather the legend of a faded inscription. But after all, what is there even in lamps, and vases, and statues? What is it but to come in to the feast after the guests are gone? The board is left, and there are vessels upon it. But the viands are cold and spoiled. The charm, which lent them their relish, while it encircled them, is fled. Indeed it is a long time since the philosophers have risen from the table of Periander; so long that Corinth itself has faded from the face of the isthmus.

There are a few Grecian antiques. But the real monuments.... they are gone like strangers, that have arrived at monasteries on the mountains in the night, and departed next day, and only left their names, sometimes nothing but their bare cyphers, with a few mysterious lines. They are only to be found in history, and there imperfectly, in connection with some great providence, or some glorious battle.

The traces of the arts of Greece are only just plain enough to shew that they are not what they were, and that the arts which left them are irrecoverable. How transient the slightest vestiges of ancient genius seem to be! A few years ago it was Italy, where they were to be seen. It is now at Paris. Where next! And how long are they likely to last, if they are doomed to follow the track of every triumphal car?

We have searched for some durable memorial of Greece, till our eyes have ached with looking. We have dwelt upon repeated disappointments till our hearts have ached with the sense of them; and have said in despair, \* they are all alike, Rhodope among the rest. † The spring of the graces has perished, ‡ and their delightful gardens are a solitude. What a sacrifice! § And that even the skin of the sacrifice should be lost!

And has not one valuable antiquity come down to our days in perfection? Has nothing escaped the ravages of time and the fate of Greece, which shall escape them long? Is there nothing Grecian that we can call our own?

There is. There is an urn that contains the remains of fifty sages and poets; and all Grecian. The inscription is part of the

\* Ἀπανθ' ὁμοία, καὶ Ροδάπης ἡ καλὴ. Plin. 36.

† Φω, χάριτων ἐξαπολωλεν εἶς. Julian. Egypt. epig. 3.

‡ Καὶ μάλ' ἀκηρατοὶς χάριτων κηποις. Aristides.

§ The bishop Synesius in relating his visit to Athens compares the ruins to the skin of a victim, καὶ θάπερ ἱερείου θάπερ γαμῆς τὸ δερμα λειπόμενα.

Epist. 136.



poetry one of the Greek elegiasts fondly but vainly addressed to another.

..... αἰδὲ τε καὶ ζῳοῖσιν ἀνδρες, πᾶν ὃ πάντων  
 Ἀγπακτὴς αἰδῆς οὐκ ἐπὶ χεῖρα βάλῃ.

The classes of Greek literature are philosophy, history, oratory, and poetry. The Greek works, in which they are contained, are genuine, and the most of them are perfect. There are many fragments besides. There are some Greek quotations, of which the originals are lost, to be found in the Latin. Some broken passages of the writers, who are missing, are preserved in those Greek works which are more complete. Stobaeus and Athenaeus have compiled the relicks of the authors, who were perishing in their time. There have been some later *Analecta*. A sort of evening light upon the literature is reflected from the arts and antiquities of Greece. But the main quantity is in authentick Greek, and these subsidies are rather grateful to the amateur, than necessary to the scholar.

The Greek language is said to contain the principles of modern letters. But there is a difference in the power of these principles; and the distinction is this. Ancient history, oratory, and poetry are the elements of modern, but ancient philosophy affords only the rudiments of the philosophy of the present age.

The Greek doctors sometimes seemed more anxious to invent than discover; more desirous to reduce than digest, and rather ambitious of governing nature, than ready to give her the benefit of a free constitution. Then their scepticism wanted bounds, and their reasonings religious reference. Their moral and their natural philosophy were perplexed by the struggle of whimsical and incompatible systems. The stoicism of the Portico was never believed to be quite unaffected. Hippocrates is scarcely known in medicine. Indeed, in the whole extent of ancient science there is not a text book but Euclid.

But then was Diogenes Laërtius a light biographer? Is the philosophy of the Greeks utterly vain? True, the volumes of Locke and Bacon are more valuable than all that is left of the learning of the Lyceum and the Academy. But the reason is, because *they* had all that learning, not to accumulate, but only improve. Reversing the times at which the Greek and English philosophers wrote, it would have been the same thing. Bacon, in Greece, would have reasoned by syllogisms; in England, Plato would have argued by induction.

Imperfect, therefore, as the philosophy of the Greeks is, it is good on account of its materials. As their knowledge was confined, their systems were visionary. The system is rejected for crudeness, but the principal parts are preserved; for they were often a collection, although a partial one, of principles that were natural and solid. And these rudiments were preliminary and indispensable to the vast acquisitions, which science has made within a few centuries. The Cam and the Isis filled their urns first from the Ilyssus.



But the philosophy of the Greeks is commonly laid out of the consideration of Grecian literature; Greek letters are usually referred to the class, which the French peculiarly call fine letters, and the Scotch, the humanities. Yet that Greek letters are the elements of modern, is to be understood with an immaterial qualification in favour of the Latin. Latin literature has undoubtedly assisted in forming the character of that of the present age. But then the philosophy of the Romans was only a purer translation of part of the Grecian. *Virgil was the splendid poet of the Augustan age.* But Virgil is a version of Homer; and the age of Augustus was preceeded and prepared by the age of Pericles. Italy was only a stage in the passage of Grecian literature down to our times. Latin letters are only modes of Grecian. Latin literature is only a particular manner in which Grecian influences ours.

It is the object of Greek professors to inspire a devotion for the wonderful arms of that language, unsophisticated by a taste for its super<sup>is</sup> metaphysics, or by a rage for its mythology; unspoiled by a hankering after impossible accents, and unaffected with ridiculous perplexities whether to spell equivocal words with tau or delta; in which, after all, the adept might be οὐδὲν πρὸς Παρμενοντος οὐ.....nothing to *Parmeno's fig.* This would be \*to grow old at the rocks of the Sirens indeed, and †live on the smell of the lotos for ever. This would be the blindness of ‡mistaking every shining pebble for a fragment of the Colossus. This was the humour of the §laborious idleness of Joshua Barnes. In a fit of this kind Thomas Taylor is said to have sacrificed a cock to Esculapius. This would be to renew the old question of the Daffodil. ¶ But, to extend the remark of Thomas Warton, what was the politeness of the age of Elizabeth has been pedantry ever since.

It is the delight of the professors to conduct their disciples to the orators, and historians, and poets of Greece, as masters of the mind; to their works for models of precision, strength and elegance; to the elder lore, for beauties more \*\*bewitching than the cestus of the queen of beauty herself; to Greek as the tongue of these masters, and the body of these beauties; as the language which Pliny

\* Tu quoque in illis dialecticae gyris atque meandris tanquam apud sirenio scopulos consenesce. Aul. Gell. L. 16.

† The sirens were the latophagi.

‡ Οἱ αὐτοὶ δ' οὗτοι πάντες ξύλον καὶ πᾶν ἄλγος λιπάρων προσκυνοῦντες. D. Clemens. L. 7. Stromatum. Herod the Athenian hearing a declamation of Adrian's of Tyre, exclaimed, Κολοσσὸν ταῦτα μεγάλα σπαράγματα εἶναι. Junius.

§ Βαρύνεσσι ποιοῖσι he called them.

¶ Gellius. L. 18. says, "hanc questionem (quid sit asphodelus) in studiosorum conviviiis propositam fuisse." *Hic sap. quondam?*

\*\* Philodemus describes some words as such, καὶ κιστοῦ φορούσα μαγὰς λέγει, and in a song, ἐνθεὸς ἀρμονίῃ κιστὸς ἐφύ παφίης. L. 7.



seems describing in his \* description of the nightingale, yet the very language in which †Pericles thundered and lightened, and Greece was confounded.

And either an uncommon tone of genius is heard to breathe in every alcove of Grecian literature, or else Greek scholars only imagine it. It is singular, if it is the fact. If it is a question, there can be no impropriety in inquiring what could have given that literature such a character ; and if there were any circumstances that could, whether they probably did not.

In the first place, literature may be called the very invention of the Greeks. It may be said, that human actions were dark, and that moral sentiments rolled through the mind like shadows, till the lights of history and poetry glimmered on the face of nature, and defined them. These shadows began to settle, and the figures grew distinct in the quarter where these lights rose. It was in Greece. It was wonderful. It was the first time the consideration of their sensations seemed to have afforded new ones. Every description possessed the charm of originality, as well as the force of nature. The narrative of things miraculous contained more wonders. They perceived the delineation of a beauty discovered new beauties. The sense of all this, the uncommon strength of their feelings, which made them think their feelings uncommon.... the consciousness, too, that they were the first, and that their land was the favoured, might have given a flow and animation to their genius, which perished with them. For novelty can never be new but once ; and the extraordinary impulses are too fine to be lasting, and too subtle to be revived.

Another consideration is, that national manners, civil principles, and historical events, are apt to give a bias to the literature of a state. Such influences are perfectly natural. The reflections of Charles V. in a monastery could not have been the ordinary thoughts of a common monk. They must have been flushed with a certain recollection of the past, and I know not what sentiment of glory. Were there no lovers nor heroes, there would be no poets. Therefore the excesses of love and the exploits of valour are no bad measures of the poetry they inspire. How was it in Greece ? The women were celebrated for their charms. / There was the beautiful Nanno of Colophon. Would Mimnermus have ever sung, if she had never smiled ? Or sung so well, had she not smiled so sweetly ? The Dorick lay and the Lesbian reed had the simplest origin ; the loves and the graces were the mothers of the younger muses ! The brave defence the people of Tegaea made against the Spartans affected all Greece.....And was Eschylus untouched by it ? The courage of the Corinthians that fell at Salamis resounded through every district....Was Euripides deaf ? Did not the wars of Thebes string the lyre of Pindar ? Was not the eloquence of Demosthenes deepened by the shades of Marathon !

TO BE CONTINUED.

\* Lib. 10. Cap. 29.

† Εντενθεν οργη Περικλης ο ολυμπιος  
Ηστραπτη, βροντα ξυνεκυκα την Ελλαδα.

EUPOLIS.



## THE MISERIES OF BOOK-LENDING.

FROM THE CHRISTIAN OBSERVER.

MR. EDITOR,

I DO not profess to be one of those who spend the whole, or even the greater part of their time, in reading such works as Mr. Beresford's *Miseries of Human Life*; and indeed I entirely agree with you, that it is not exactly the kind of work by which a *clergyman* should be distinguished as an author. If, however, a *layman* should venture to adopt something of the same style, in filling a sheet on a very important subject, I hope none of the grave company of Christian Observers, nor you yourself, Mr. Editor, the gravest of the grave, will be disposed to treat him with undue severity. Under this impression, I am emboldened to present to the consideration, and, it may be, the application (which is always the most important point, meaning, by the term, self-application) of your readers, some of the *Miseries of Book-Lending*. The miseries of book-making, and of book-selling, and sometimes of book-buying, are well known, and frequently lamented; but those of book-lending are a source of sufferings perhaps equally severe; and the lamentations excited by them, though not loud, are deep. My character and connections, Mr. Editor, place me very much within the sphere of these complaints; and, I can assure you, that many are the sighs and groans, drawn from the inmost soul of the sufferers, which I have been compelled to hear, with an aching heart, and perhaps, I may add, sympathetick feelings, for long detained, lost, and injured books. I will trespass upon the time and patience of you and your readers, to attend to a *few* only of the miseries endured upon this interesting subject.

Misery 1. Your friend begs the favour *just* to borrow a small volume, which you have, and he does not wish to buy himself. After having expected the return of it, at due intervals, for a space of time, which, without calculation, you know to be much beyond a year; and after feeling considerable terrors, lest your emigrated duodecimo should have been naturalized in the library, or family school-room, where it has so long resided; to be reduced, at length, to the delicate and formidable task of constructing a *hint* at once so *gentle* as not to offend, and yet so *broad* as to bring back your book.

2. The foregoing hint *given*, but not *taken*.

3. An acquaintance, not remarkable for the powers of reminiscence, keeps your book time enough to alarm or incommode you. By not merely broad hints, but by explicit and repeated expositions of the state of the case, and of your wishes, you oblige him to recollect that he has in his possession a book which belongs, not to him, but to you; he accordingly returns it, with many apologies for its having *slipped his memory*. You lend again, and it slips his mem-



ory again ; and all the consolation that remains to you is, that you find a subject to which you may apply that sweet flowing line,

“ *Labitur et labetur in omne volubilis aevum.*”

4. After many inquiries for a book which you had lent, you at last *find*, that it is *lost*. The person who borrowed it of you lent it to somebody else, he forgets who.

5. A set of books lent, and returned ; one volume missing, for which the borrower apologizes most pathetically ; he *hopes*, however, to find it. *His* hope is *your* despair.

6. Your friend, who belongs to the sect of the Thalamists,\* loves reading in bed ; and your book, besides the various dislocations which it experiences in such an awkward situation, stands an enviable chance of receiving, and at length has the good fortune actually to receive, the whole overcharged contents of the snuffers ; and although they are discharged, with the puff of an Eolus, from the open page to the bedside carpet, a wreck is left behind, which, upon the reclosure of the volume, is ground to an impalpable powder ; and, by some efforts of the finger to remove it, expanded into a jetty surface of considerable extent.

7. Another friend, who is likewise a borrower, is fond of accompanying his breakfast with reading, and your book comes in for that honour. A piece of hot roll, saturated with liquid butter, makes its transit in a line directly vertical to the expanded pages ; and the reader, or eater, or rather both, meaning perhaps to give the book that *unction* which it does not itself possess, by a gentle pressure causes a few soft drops to distil in the passage ; or the alternate apprehension of the oleaginous nutriment, and the necessary evolution of the leaves, produce a beautiful specimen of mottled *transparency*.

8. Your book, which is embellished with a variety of exquisite plates, is lent to a friend, who has a large family of children. A morning is appointed for viewing the pictures, and the mother with her family is placed in a semicircle round the table. As the object, in such a state of things, cannot be seen from precisely the same point of view by all, a little urchin, just big enough to do mischief, and not big enough to be under discipline, situated at one of the terminating points of the crescent, and eager to have under his own immediate inspection what all the rest are admiring, caring as little as he understands about the laws of mechanics, makes a vigorous snatch at the unfolded plate, and attains his object, by getting it just in the situation he wished ; but the ponderous quarto is left behind. You become acquainted with the calamity, only to suggest to your mind some grave reflections on the ill effects of the want of domestick discipline, and to put you in the distressing state of doubt felt by the poet,

“ *Crudelis mater magis, an puer improbus ille ?*”

9. A set of splendid volumes, full of beautiful coloured engravings, and bound in morocco, sent by the coach to a friend ; but packed with such strength and compactness, that they might be thrown over a house without injury ; sent back again, by the same

\* Christ. Obs. vol. for 1804, p. 408.



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conveyance, with a slight, careless covering of brown paper, having travelled in very intimate neighbourhood with a parcel of red herrings, upon whose yielding substance they have been pressed by the superincumbent weight of a lid, well loaded with passengers, that would just shut. The saline moisture has communicated to the precious volumes a hue and a fragrance which they will never lose. An additional comfort in this case is, that it will afford the opportunity of another classical allusion,

“Quo semel est imbuta recens, servabit odorem  
Testa diu.....”

'Tis a great pity prosody will not permit the *var. lect.* of *imbutus* for *imbuta*, and *liber* for *testa*.

But, Mr. Editor, I am too great a friend to the human race, and particularly to my brother bookworms, to state such miseries, without at the same time proposing the best antidotes which occur to me.

I would accordingly first address myself to the borrowers, who are the offending party, and earnestly recommend it to them, as they value the interests of learning, the peace of learned men, and their own credit, to inculcate upon themselves, with redoubled diligence, the duties of moderation, care and honesty; and particularly to cultivate the faculty of *memory*; which they will find to be useful in many instances. It were likewise much to be wished, that they would employ one particular day in the year in a careful scrutiny of their library, that they may satisfy themselves whether or not there be any stray volume detained prisoner, for the return of which the owner is sighing or groaning, in hopeless despair. In that case, let it be instantly restored. It would not be amiss, for those who have rather extensive libraries of their own, to make a catalogue of their books; an expedient which, while it answered other important purposes, would assist them in *distinguishing* their own books from those of other people. And, in this case, with a little alteration of the adage, we may say, “*Qui bene distinguit, bene agit.*”

To the lenders I would recommend, by way of antidote, to arm themselves with inexhaustible patience, and illimitable resignation. If they will listen to my advice, they will never lend a book without considering it as given; for this reason, they should never, according to my view of things, lend a single volume of a set of books by itself, but insist upon the borrower's taking them all. By this means, the lender extricates himself from the vexatious apprehension of breaking a set, which is as bad, nearly, if not entirely, as losing the whole; and, by putting an object in possession of his friend, which occupies more of the field of view in the eye of his conscience, it is less likely to be overlooked or neglected.

Another expedient, which might be adopted with success, is, for the lender, particularly before he commits his volume to a suspicious person, to write his name in it with obtrusive legibility. He might, likewise, add a significant motto; such as (for I cannot recollect a classical one) *Accipe, lege, redde*. I remember having heard the following scriptural one suggested; “The wicked borroweth, and payeth not again.”



I will conclude with another expedient, of which I must be honest enough to confess I am not the author, and that is, that when your book has been absent an unreasonable length of time, you should, in your turn, borrow of the detainer a book of his of equal or greater value. By this mean, either he will be reminded of his neglect, or you will have a hostage in your possession; besides that, it may give you the opportunity of a neat and inoffensive piece of raillery, when, under colour of confessing your own neglect, you may pleasantly tell your friend that you have kept his Pliny almost as long as he has kept your Homer. This will probably get your Homer out of prison.

Having thus, Mr. Editor, unbosomed myself so freely upon a subject which goes very near my heart, in order to vindicate my own intentions, and to set the minds of those of your readers at rest, who, knowing themselves to be guilty, may suspect a personal design, I beg leave, in the close, to declare, that my aim has not been directed against any individual offender in particular, but, in general, against all; and that it would give me much more pleasure to see all mend, than any single one.

Yours, &c.

BENJAMIN BOOKWORM.

## ORIGINAL POETRY.

TO THE EDITORS OF THE ANTHOLOGY.

GENTLEMEN,

*The following lines, sung at the late funeral of Mr. George Webber, of Cambridge, have the merit of simplicity and pathos. I offer them to you for insertion in the Anthology.*

### FUNERAL HYMN.

NOW breathe a solemn strain and slow,  
While, circling round the palled bier,  
Dress'd in the sable weeds of wo,  
Each mourner drops the swelling tear.

How did your hearts with fondness dwell  
On him for solace and for aid?  
Alas, within the grave's dark cell  
Now shall your dearest hopes be laid.

That tongue, that should your cares beguile,  
Is dumb and motionless in death;  
That soul, that beam'd affection's smile,  
Fled with the last convulsive breath.

Where now are all those airy dreams  
Of future honour, virtue, truth?  
Where all those visionary schemes,  
That cheat the glowing hopes of youth?

Great God, thy gracious aid impart;  
To thee we raise our suppliant eyes;  
Thy grace can sooth the wounded heart,  
When every earthly comfort dies.



Though clouds surround thy awful throne,  
 Yet mercy beams a kindly ray ;  
 Then let thy sovereign will be done,  
 And every murmuring thought obey.

### AD AEDEM EPISCOPALEM CANTABRIGIENSEM.

Salve, delubrum, salve, tu sancta cathedra,  
 Turris et aedis, ave !  
 Ut spectare, fenestras, valvas, et tua tecta  
 Me laqueata juvat !  
 5 Mane, struens in turricula luta, garrit hirundo,  
 Anticipatque diem.  
 Ast ulula adventans, scandit cum Cynthia coelum,  
 Culmine de queritur.  
 Quam aestu saepe petivi, quam te rore cadente,  
 10 Quam fugiente jubar !  
 Adveniens, sistens, repetens tunc omnia retro,  
 Rursus et adveniens :  
 Multa colore moratus, multa situque figurâ  
 Suspiciensque apicem.  
 15 Ante, Aquilam fulvam, ac immistam pulvere plaustis  
 Prospicis in plateam.  
 Respuis alta : illam angustam tu sive sinistrâ  
 Intueare domum :  
 Sive ad dextram, qua proavi sunt membra reposti  
 20 Cespitem sub viridi ;  
 Qua passim est obscura, *Memento mori*, aut, *Fugit hora*,  
 Cernere, caeteraque.  
 Jamdudum at vestrum viduatum antistite coetum est  
 Fama fuisse suo ;  
 25 Hunc vel et hunc operatum (sorsve aut commoda siquem  
 Praestiterint) cathedrae :  
 Dum prope jam, magis atque magis, subsellia, spreta,  
 Consenuere situ.  
 Has tamen O ! tales, quae sola levamina possum,  
 30 Accipe blanditias.  
 Forsan et omnium ego, quos, te jam carmine dignor,  
 Foverit Alma Parens,  
 Primus, quem vexit non unquam Pegasus, etsi  
 Undique dicor EQUES.

Ex antro meo.

CANT.



# THE BOSTON REVIEW,

FOR

MAY, 1809.

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Librum tuum legi & quam diligentissime potui annotavi, quae commutanda, quae eximenda, arbitrarer. Nam ego dicere verum assuevi. Neque ulli patientius reprehenduntur, quam qui maxime laudari merentur. PLIN.

---

## ART. 22.

*The New Cyclopaedia, &c. by Abraham Rees and others. First American edition, revised, corrected, enlarged and adapted to this country, by several literary and scientific characters. Vol. II. part 1. Philadelphia, Samuel F. Bradford, 4to. Continued.*

OUR readers will recollect, that the article AMERICA in this work is divided into two parts. The *first* consists of the original article of the *English* edition (which it appears was translated from the French Encyclopaedia) interspersed with copious remarks of the American editors; this we reviewed in a late number of the Anthology. The *second*, which we shall now examine, is an entirely new article, composed for the *American* edition; it contains considerably more matter than the original article, and is introduced with the following remarks:

"The brief and desultory manner in which the preceding article is written, the many mistakes and long exploded absurdities it contains, and the *deficiency of candour*, or at least of correct information it evidently betrays, would have justified us in rejecting the whole; but in order to exhibit to our countrymen the opinions still entertained in Europe respecting America, it was deemed proper to insert it without alteration or abridgement, but with a few observations by way of comment which were thought indispensable. As many errors, however, still remain unnoticed, and much interesting matter neglected which this important article seems properly to require, no apology it is hoped will be thought necessary for taking the reader over the same grounds he has so superficially examined, and of viewing more leisurely, and we trust more justly, the magnificent scenery before us. The extent to which this article is already drawn will circumscribe the range of our observations, we will, however, endeavour to correct a few important mis-statements, and to add from the *best authorities* such information as may tend to give a clearer and juster view of the subject."



We need not spend time to refute the opinion here advanced by the editors, that the want of candour, or of correct information, or any other deficiency would have justified them in rejecting this or any other article of Dr. Rees's work, because they have, by agreeing to conduct this edition on different principles, acknowledged that such rejection would be improper in itself, and in direct violation of their engagements to the public. We cannot, however, withhold one reflection upon their morality in this case. They make a solemn agreement with their subscribers, that they will republish the English Cyclopaedia without retrenchments; but when their work comes out, the subscribers are told, that there are some articles which, in the opinion of the editors, are deficient in "candour" or "correct information," and therefore they think themselves justified in rejecting the whole of such articles! And they retain them in their work, not because they feel under any moral obligation to fulfil their agreement with their subscribers, but because the rejection would deprive them of an opportunity of "exhibiting the opinions still entertained in Europe respecting America," and of exposing the want of "candour and correct information" of the English editors. In a word, they adhere to their agreement not because such a thing is proper in itself, but because it gives them an opportunity of abusing their neighbours.

We shall make but one more observation upon this paragraph. We do not think the reader will ever require an "apology" of these gentlemen for being carried "over the same ground" a second time, when they can satisfy him, that such a journey in *their* company will in fact enable him to "view the ground more justly," than he may have done under the direction of his *European* guides.—But, before they make such a demand upon his civility, they ought to be very confident (and in truth a want of confidence does not seem to be their greatest failing) they ought, we say, to be very confident that he will be fully compensated for his pains. How far this is the case in the present article will appear from the following examination.

The article begins with a very concise account of *Columbus's* discovery of America, and "for a particular narrative of this extraordinary expedition, and of the distinguished navigator by whom it was conducted," the reader is referred to the article COLUMBUS. For the "narrative of the expedition" we should have thought the present article to be a natural place; but as the editors have thought otherwise, we will only observe, that we shall be glad to peruse it wherever they may choose to insert it.

The voyages of the *Cabots* are next mentioned. It is said, that "in May, 1498, Cabot with his second son Sebastian embarked" on his voyage of discovery. The date of this voyage is a contested point, and we hoped to have seen it briefly discussed, or at least some intimation given of the uncertainty respecting it. *Smith*, in his *Historie of Virginia*, says—"John and Sebastian [Cabot] well provided, setting sayle, ranged a great part of this unknown world "in the yeare 1497. For though *Cullumbus* had found certaine Iles, "it was in 1498 ere he saw the Continent, which was a yeare after "Cabot." Prince, in his *Annals*, places Cabot's first voyage in 1496,



and has this note upon it: "Purchase says, *Sebastian*, in *Ramusio*, "places his first voyage in 1496; tho' the Map under his Picture in "the Privy Gallery, with *Cambden*, in 1497, and so *Smith*. But " *Stow* in 1498; unless the voyage he mentions be another." *Mather*, in his *Magnalia* says, "the two Cabots father and son, entering up- "on their generous undertakings in 1497, made further discoveries "than Columbus or Vesputius." Dr. *Morse* also, in the last edition of his geography, places Cabot's two voyages in 1496 and 1497, but mentions none in 1498; and *Guthrie*, in his geography, speaks of it as made in 1497.\* We observe also, that the American editors call the first land discovered by Cabot, *Prima vista*, which Dr. *Morse* and others have called *Bona vista*.

The reader is next presented with a very brief account of the map of *Andrea Bianco*, on which a part of *America* is laid down under the name of *Antilles*, fifty six years before the voyage of Columbus. The editors treat this as little better than a fable. They do not deny the existence or the authenticity of *Biancho's* map, but observe that "a short explanation may serve entirely to obliterate this wonderful discovery. As human follies" say they "are generally similar, a recollection of what happened forty years ago, when many philosophers asserted the indispensable existence of a great southern continent, in order to balance Europe and Asia, will serve to illustrate the present subject. The mathematicians of the middle ages in like manner imagined, that some lands were necessary on the opposite part of the globe, to balance the known continent. As these lands were to them wholly imaginary, they were laid down at random, and the very map of *Biancho*, which gives a kind of oblong square form, of a regularity unknown to Nature, is a proof that the whole is ideal. These imaginary lands were in the middle ages called *Anti-insulae*, or *Antinsulae*, whence the French *Antilles*, simply implying islands opposite to the known continents; the extent of which latter was at that period, considered as about a third part of their real size."

If this statement (which we have seen elsewhere) is to be taken as conjectural reasoning, it does not appear to us conclusive. We do not think that, because the Antilles were laid down erroneously, it follows that they had not been discovered. If this were a sound mode of reasoning, we might apply it with as much force to many other parts of the globe, which are known to have a great regularity of form. If the island of Sicily, for example, were a newly discovered country, and should be laid down in the form of a triangle of a pretty regular form, we might argue that it was highly improbable there should be any such island, because it was "of a regularity of form unknown to nature." And, to take another example, how highly improbable might we say it was that "*Nature*" should have made the kingdom of Italy in the shape of a man's leg; or (to come nearer home) the land of Cape Cod in the form of a bended arm! If, however, this statement is not to be taken as a mere hypothesis, but as matter of fact, we should have been glad to see the authori-

\* Since writing the above, we have found this subject briefly examined by the accurate Dr. Holmes, in his *American Annals*. He agrees with most of the authorities in placing Cabot's voyage in the year 1497.



ties upon which it is founded. We have dwelt the longer upon this part of the subject, because we have observed that Dr. Morse has for many years retained the account of Biancho's map in his geography as "*a curious fact*," without giving the least intimation, we believe, of any solution like the above "*explanation*."

The editors conclude their remarks upon this subject thus: "From this brief investigation it will sufficiently appear, that there is no room to deprive Columbus of one atom of his glory, as *Behaim*, who was the most complete geographer of his time, evinces that there was no prior discovery upon the route followed by that great navigator."

We should be glad to know upon what authority this assertion is founded; for, admitting it to be the fact (of which we may be allowed to doubt) that no part of America was discovered before the voyage of Columbus, still it appears very extraordinary that *Behaim* should have "evinced that there had been no prior discovery upon the route followed by Columbus;" for *Behaim* himself has very strong claims to a prior discovery on that same route, or, at least, to a discovery of some part of America. And we may remark here, by the way, that we are surprised to find no notice taken in this article of the history of *Behaim* (or *Bohem*, as it is frequently written) and his discoveries; and that the editors should say, that from the year 1003, when Newfoundland was visited by the Norwegians, no further discovery of America has hitherto been traced by *the utmost exertion of learned research*, till the time of Columbus. Now *Behaim* is supposed to have discovered the coast of America, and to have sailed as far as the Straits of Magellan, or to the country of some savage tribes whom he called Patagonians, seven or eight years before Columbus made his voyage. The editors of the *Encyclopædia Britannica* observe on this subject, that "a fact so little known" and apparently so derogatory to the fame of Columbus ought not "to be admitted without sufficient proof; but the proofs which have been urged in support of its authority are *such as cannot be controverted*." We say, we are surprised that no notice is taken of *Behaim's* discoveries, as Mr. Otto's memoir upon the subject was originally published in the transactions of the American Philosophical Society as long ago as the year 1786, and republished in *Nicholson's Philosophical Journal* in 1797. We think too, that a little inquiry would have led the American editors to some Portuguese and other authorities upon the subject of this extraordinary geographer, which are not referred to by Mr. Otto; for the *Portuguese* authors, although their accounts are mixed with fabulous relations, are not so entirely silent in respect to *Behaim*, as Mr. Otto seems to suppose.

The editors next give us an account of discoveries in America from the time of Columbus to that of Cooke and Vancouver. All that period, which is about three hundred years, is compressed into the space of two columns. This, we presume, is what they call viewing the subject "*leisurely*" and "*justly*," and is a specimen of the manner in which they intend to compensate their readers for the "*superficial*" nature of the original article.



This sketch is followed by some interesting extracts from Robertson's history, chiefly relating to the soil and climate of America.

At the fortieth column of this article, we enter upon that part which seems to be more properly *original* in the American edition of this work. We are presented with a variety of *facts* (so they seem to be considered) from the President's Messages to Congress, communicating some of the late discoveries made by Capt. Lewis and his company.

The first remark of the editors is an answer to the old opinion, mentioned in the first part of this article, that "in America the forest usurps every thing." Upon this they observe :

"This is far from being the case, and the more its remote interior regions are explored, the more striking this error becomes. The vast solitudes of Patagonia are almost entirely without trees. Immense plains of luxuriant pasture are found in Brasil, Chili, and many other parts of South America that feed innumerable herds of cattle, deer and horses. From the Panis town to Santa Fè in North America is nearly *three hundred* miles and the whole country is an entire prairie, a few scattering cedar knobs excepted. The Indians in those plains, so far from having *canoes*, do not even know the use of them, there not being for *hundreds of miles* a tree large enough to make a fowl-trough !"

This last *fact* is certainly conclusive.

We next find the extraordinary story of "the surface of the country which is for *many miles in breadth* trodden like a large road" by buffalo and deer, &c. which was mentioned in a former part of our review. We have here also a very glowing description of those extraordinary tracts of country called *prairies*, of which we have heard so much in the late publications of our country ; a description, which, we must say, resembles the fictions of the Arabian Nights, more than the sober narrative of truth. But our readers shall judge for themselves.

"By the expression, plains or *prairies*, is not to be understood a dead flat, resembling certain savannas whose soil is stiff and impenetrable, often under water, and bearing only a coarse grass resembling reeds. These prairies are neither flat nor hilly, but undulating into gently swelling lawns, and expanding into spacious vallies, in the centre of which is always found a little timber growing on the banks of brooks and rivulets of the finest waters. The whole of these prairies are represented to be composed of the richest and most fertile soil, the most luxuriant and succulent herbage covers the surface of the earth, interspersed with a profusion of flowers and flowering shrubs of the most ornamental kinds. Those who have viewed only a skirt of these prairies speak of them with enthusiasm, as if it was only there that nature was to be *found perfect*; they declare, that the fertility and beauty of the rising grounds, the extreme richness of the vales, the coolness and excellent qualities of the water found in every valley, the salubrity of the atmosphere, and above all the grandeur of the enchanting landscape which this country presents, *inspire the soul with sensations not to be felt in any other region of the globe !*"

The editors very properly give their authority for this extravagant rant ; *President Jefferson's Message*, where it is stated on the authority of one of the President's travellers, who had it from ——— we are not told whom. Reflecting people, who consider the natural propensity of travellers, will know how much to believe of this and other extraordinary relations of that extraordinary country.

In the next paragraph, we find a very singular opinion (to call it by no worse a name) of these scrupulously religious editors, that *America* is probably the *most antient* of the two continents ! After



some observations upon the salt-springs and salt-cliffs, the marine productions which are found upon, and under, the surface of the ground in the interior, they thus express themselves :

“So far from supposing America to be a new production, lately emerged from the depths of the ocean, the height of its mountains, the abundance of its precious metals, the vast circumference of its shores joined to the above circumstances, would seem to mark it as *the most antient*, as well as most august of the two great continents of the globe.”

We have called this a *singular* opinion ; and we may add, that, if such an anti-scriptural opinion had been found in Dr. Rees's part of this work, these religious editors would have shown him no mercy. they would probably have asked him in what part of *America* he placed the garden of Eden and our first parents, &c. &c. But we forbear further remarking upon this opinion at present, as we shall have occasion for animadversion upon similar opinions in another part of this review.

After this view of the American *continent* itself, the editors proceed to give an account of the native *inhabitants*. In doing this they discover a great deal of philanthropick zeal to vindicate these degraded people from the false character given them in the “*puerile fables*” of European writers ; and they state a number of pertinent facts by way of answer to these fables. They then observe :

“When we meet with such puerile fables in the pages of those writers whose talents do honour to human nature, we scarce know which sensation to give way to—pity or contempt. Those writers ought to have recollected what country it was that gave birth to a *Washington*, a *Franklin*, a *Rittenhouse*, who now form so resplendent a constellation among those departed worthies who have adorned and enlightened the world—a country whose inhabitants in so short a space have raised, as it were, in the forest, a vast empire, founded on principles the most rational and benevolent, and affording the most perfect system of government ever adopted by mankind ; whose commerce, scarce second to any, visits the remotest shores ; and among whom the arts and sciences are rising and spreading with a rapidity hitherto unknown in the annals of the world ; *they should have recollected these grand features of our country, and blushed for their unmerited censure*. Can it be prejudice that in all these matters continues to throw her false colours before them ; or is it, that having once formed to themselves such an intermediate being so little raised above the brute creation as the *man of America*, they are now unwilling to relinquish the creature of their own fancy.”

All this would be very well in its place ; but we really cannot perceive its pertinency to the question under discussion. We do not perceive by what rule of logick it follows, that, because America produced a Washington and Franklin, and has a perfect government and an extensive commerce, &c. therefore the *Indian* or “*man of America*” is not inferior to the *European*. The gentlemen in their great zeal seem to lose sight of the question, and fight with giants and windmills of their own creation.

After a variety of remarks upon the different characters of the tribes of Indians, their courage and other estimable qualities, we have the following observations :

“The American indeed has all the rudeness of uncivilized man, but into what region of the earth shall we follow these historians to find him superior ? If we believe *these very men* who affect to look with humbled pride on the physical frame and faculties of the American so little superior to the brutes, do they not declare, that the natives of Hindostan are weak, servile and timid, that the New Zealander is treacherous and ferocious, the inhabitants of New Hol-



land unequalled for filth and stupidity, &c. What are the numberless nations scattered over the wide continent of *Africa*, but hordes of barbarous tribes, with the exception in *America* of some more civilized settlements? \* or what were the original natives of Britain, when first known to the civilized world? In short, if we throw prejudice aside and survey mankind as the children of *habit*, as much as of nature we *will* [shall] find that the same causes, the same advantages and deprivations, produce consequences nearly similar among the human race, in every region of the world."

These sentiments are certainly correct; and the readiness of "these very men," (the English editors) as here acknowledged, to give to the *American* savage an equal rank with other savages, ought to have stifled the unworthy imputations which have been heaped upon them for *intentionally degrading* the "man of America." But, alas! such is poor human nature, the gentlemen have no sooner dropped these commendable sentiments from their lips, than in the very next column they let themselves off in these revengeful terms:

"From the discoveries now going forward we anticipate with pleasure the period, when many of those cobweb romances, which have so long disfigured this part of American history, will be *swept away* forever, and *consigned to the oblivion which they and their fabricators so honestly merit.*"

This prophetick denunciation, we trust, was intended only for the *European* philosophers; but we are so apprehensive that some of our own *philosophers* will be involved in it, that we most devoutly implore these Gods of science and literature to have compassion on poor humble man, and recall this "sweeping" edict.

The President's Message (before alluded to) is next introduced, giving an account of the route of Capt. Lewis; and this is followed by an extract of a letter from Capt. Lewis himself dated at Fort Mandan, which appears to be at the great distance of 1600 miles up the *Missouri*.

We next find some extracts from the President's communications to Congress, and from Bartram's travels, upon the character and manners of the Indians; the whole seasoned, as usual, with editorial reflections upon the ignorance and prejudices of the *European* philosophers, who have had the presumption to write and make theories upon America, without foreseeing and waiting for the discoveries of Capt. Lewis and his companions. What a pack of ignoramuses those *European* philosophers must be! How durst they express their opinions upon the subject of America? Why did not they reflect, that their speculations would one day pass in review before the "literary and scientific characters" of that very country—the descendants of those very Americans (it is surely fair to consider these gentlemen as aboriginals, if they have a right to do the same with Franklin and Washington) the descendants we say of those very *Americans* whom they were attempting to degrade.

This article is closed with a discussion of the interesting question, "*Who were the first people of America, and whence did they come?*"

The first opinion which the editors cite on this question is that of Robertson and Pennant, who suppose that the continent of *America* was peopled from the coast of *Asia*. This opinion is

\* We are a little at a loss to comprehend this sentence. It would seem from this exception, that the editors consider *America* as a part of *Africa*.



founded on the striking resemblance of the respective inhabitants in their persons, manners and customs, as well as on the constant traditions of the Mexicans, that "their ancestors came from a remote country situate to the northwest of Mexico."

"On the same side of the question," say they, "ranges professor Barton of the University of Pennsylvania, who has distinguished himself by a laborious investigation of this subject in his *New views of the origin of the tribes and Nations of America*." But, although Dr. Barton thinks himself justified in concluding that the march of population (as he expresses it) was originally from *Asia* to *America*, and, of course, that all mankind might have sprung from one couple, yet this does not satisfy these editors; for they observe, that "all these opinions are subject to *numberless objections*, and with respect to the great object of inquiry, *leave us as much in the dark as ever*. If the *human race* originally passed from the eastern shores of *Asia* to *America*, it must have been at a period *long after their creation*. *Many thousands of years* must have elapsed before the population of the old world became so great, and the fertile plains of *Asia* and *Europe* so occupied, as to drive their superfluous inhabitants to the necessity of seeking refuge in the bleak and frozen regions of *Siberia*. The supposition, that during all this time so great a portion of the globe remained one vast uninhabited solitude, *seems inconsistent with the very design of creation* and repugnant to all the operations of that wonderful system of nature, where the multiplication and nourishment of animal life is so principal an object, and so particularly attended to."

It is somewhat difficult to determine precisely what length of time is here meant by the phrase "*many thousands of years*." If it means several periods, each of which is composed of *thousands* of years, then *two thousand* years is the smallest number which could constitute each of those periods, and the smallest number of such periods, which could be denominated *many*, would be two, making the whole length of time spoken of to be at least *four thousand* years. If this is the meaning of the phrase, then it is perfectly clear, according to the scripture chronology, that *America* could not have been peopled from *Asia* or *Europe* *before the flood*; because this event happened within *two thousand* years from the creation; and from the flood to the discovery of *America* the period that had elapsed was short of *four thousand* years, which, according to this explication of the phrase "*many thousands of years*," is likewise too short a time for the emigrants from "the fertile plains of *Asia* and *Europe*" to have reached even *Siberia*. But if the expression, "*many thousands of years*," is to be understood as equivalent to *many thousand years*, then *two thousand* must be considered as the shortest period in which *Siberia* could have become peopled from "the plains of *Asia* or *Europe*." Now from the creation to the flood the period being short of *two thousand* years; it is clear that *Siberia* could not, as we have before remarked, have been inhabited before the flood. We must therefore commence our calculation after the flood. The period of time from the flood to the discovery of *America* is short of *four thousand* years, and as *Siberia* could not have been peopled till after *two thousand*, it is plain that an emigration



from Siberia to America could not have been commenced till after that time, and consequently that America was not, according to this hypothesis, peopled more than two thousand years before its discovery by Columbus. According to the *first* statement then, America could not have been peopled at all from Asia, and according to the other it could not have been peopled two thousand years; or, in other words it was not inhabited by mankind till nearly four thousand years after it was created. With respect to its having been inhabited only for so short a time as this statement allows, the editors observe: "The supposition, that during all this time so great a portion of the globe remained one vast uninhabited solitude, seems inconsistent with the very design of creation and repugnant to all the operations of that wonderful system of nature, where the multiplication and nourishment of animal life is so principal an object and so particularly attended to!" Now from this observation, we think, we may fairly infer it to be the opinion of these editors, that America has been peopled much longer than it could have been according to the latter of the above statements, and, consequently, that in their opinion it could not have derived its population from Europe or Asia. If then this is really their opinion, we would ask them, what is the religious condition of the natives of America? If they are not of European or Asiatick origin, they cannot be the descendants of Adam; and if not descendants of Adam, then they have no part or lot in the christian dispensation; and if they have no part in this dispensation, what propriety can there be in attempting to convert them to christianity? Indeed, upon this hypothesis of the learned editors, the labours of our missionaries, if not altogether a cheat, are at least entirely groundless.

If the opinion, which we have attributed to these editors respecting the peopling of America, is not their real opinion, but on the contrary they think that was peopled from Europe or Asia, and that it had been inhabited by mankind not quite two thousand years before it was discovered by Columbus, we find it difficult to reconcile the sentiments above cited, respecting the supposition of its having been peopled for so short a time only, with an observation made by them under the article *Angel*, concerning him who, in their opinion, "has touched irreverently the hallowed depository of God's revealed will. In the best manner we can," say they, "we will withstand his audacity, expose his impiety, and invest him with his proper character."

Is it an unpardonable offence, gentlemen, for others to touch the hallowed depository of God's revealed will in a manner which you may deem irreverent? And is it no crime for you to revile the Deity himself by insinuating, that "it is inconsistent with the very design of creation" for him to have let America remain uninhabited for so long a period of time, as, according to your statement, it must have been, supposing it to have received its population from Europe or Asia?

There is indeed one way in which this difficulty may be easily solved, and that is this—That the God of the scriptures, and the God who formed the world are, in the opinion of these editors, entirely different beings.



After this specimen of their regard for scripture authority, the reader will not be surprised to find them adducing the following authority in support of the opinion, that all mankind could not have sprung from one couple.

"How can we," say they, "reconcile the number of languages spoken in North and South America, many of them *totally different* from each other, with the so recent arrival of its inhabitants, as two, three, or even four thousand years. 'How many ages have elapsed,' says an elegant writer and distinguished naturalist, 'since the English, the Dutch, the Germans, the Swiss, the Norwegians, Danes and Swedes have separated from their common stock? And yet how many more must elapse before the proofs of their common origin, which exist in their several languages, will disappear? A separation into dialects may be the work of a few ages only, but for two dialects to recede from each other, till they have lost all vestiges of their common origin, must require an immense course of time, perhaps not less than *many people* give to the age of the world.' Notes on Virginia, p. 148."

The whole of the above specious reasoning is inserted by these religious editors *without comment*, and without the least intimation that any answer has been, or can be, given to it; although they must know that Dr. Barton in his "New Views" (which it seems they must have read) has given a very elaborate answer to it. This supposition, that a great many of the native languages of America "*are totally different from each other*," is so far from being warranted by facts, that there is great reason to believe the *reverse* of it to be true. Dr. Barton (whose opinions these editors cite just so far as suits their purpose) maintains, that those languages *have an affinity* with each other, and with the languages of the *Asiatics*; and so far is he from thinking two creations of *men* necessary, that he inclines to the opinion that all mankind had their origin from one pair. This opinion (apart from scripture) he supports with arguments of no small weight, at the same time that he ably combats the opinions above adopted by the editors. But these gentlemen, for reasons which it is their duty and not ours to lay before the publick, keep this part of Dr. Barton's work out of sight, and only quote such of his singularities as will support their anti-scriptural hypothesis.

Before we close our remarks on this head, we would ask the reader to compare the conduct of these editors with the management of the *French Encyclopedists*. They professed great respect for religion in all the *theological* parts of their work; but in the philosophical and other articles, where the reader was not prepared to meet theological discussions, they took occasion to propagate opinions of the kind we have seen in the present instance. If such management was criminal in the *French* editors, whose work was confined to the circles of the learned, it is doubly criminal in those who publish the present work, which has a very general circulation, and will of course fall into the hands of the unlearned and the inexperienced. And is this, we would ask, one of the ways in which this work was to be "*adapted to this country*?" Is it possible that these professedly *christian* editors could have reasoned, as the French philosophers did; that the publick mind would not yet bear a direct attack upon the scriptures, and it was therefore necessary to profess great zeal in their defence in the *theological* articles, that they might



the more securely make *indirect* attacks upon their authority in other parts of the work?

We have bestowed the greater attention upon the present article, on account of its importance and the interest which every *American* reader will take in it. We have examined it more critically than usual, with the hope of discovering more worth than was apparent on the first perusal; but in this we have been much disappointed. This *new* as well as the *original* article, is extremely unsatisfactory. The contents of it may be summed up in a few words; they consist of a little natural history, no geography, a few detached facts of various sorts, several extraordinary stories, and a sufficiency of anti-scriptural philosophy. We have spoken with freedom of the temper and talents of the editors; and we have canvassed their opinions, particularly those which have appeared to be anti-scriptural, because these gentlemen have challenged the investigation, by professing an extraordinary zeal in the defence of the scriptures, and by manifesting a disposition to set up their own peculiar opinions as the standard of orthodoxy.

#### ERRATA,

in the articles AMERICA and ANGEL.

##### ART. AMERICA.

Col. 4.	For while Sebald	read	with Sebald.
8.	for It is thought	read	It is not thought.
9.	for peurile	read	puerile,*
ib.	for are unacquainted	read	were unacquainted.
15.	for genral	read	general.
18.	for forest	read	forests.
ib.	for Reflections critique	read	Reflections critiques.
19.	for employed for	read	employed by
20.	for for full as much as has been said	read	full as much has been said.
21.	for musa paradiasaca	read	musa paradisiaca. [ques.
ib.	for Recherches philosophique	read	Recherches philosophi-
ib.	for Naturgeschichte	read	Naturgeschichte.
ib.	for Encavallados	read	Encavellados.
24.	for De la destruction	read	De la destrucccion.
35.	for man of scince	read	man of science.

##### ART. ANGEL.

Col. 2.	for Socrates confessed himself to be under the direction of <i>Suset an angel</i> or daemon,	read	Socrates confessed himself to be under the direction of <i>such an angel</i> or daemon. (See Univ. Hist. vol. 1. p. 103. Ed. 1747. from which this part of the article is extracted.)
ib.	for titular	read	tutelar, (See Univ. Hist.)
3.	for Hyde Rel. Vel. Pers.	read	Hyde Rel. Vet. Pers.

\* We might have added here an unlucky word, with which one of our contemporaries has made himself merry, (in the Panoplist for August last) but we have no disposition to be over nice, whatever the editors may think of us. The reviewer quotes the passage thus: "It is well known at present, that the most violent shocks of earthquakes which are sometimes felt throughout the extent of the new continent, communicate no *succession* ['delectable word'] at all to ours." The original French has the word *succussion*.

Erratum in our Review of this work for January last, page 42, line 39, for *Mandarines* read *Mandanes*.



## ART. 23.

*An Historical View of Heresies, and Vindication of the primitive Faith.*  
By Asa M'Farland, A. M. minister of the gospel in Concord,  
New Hampshire. Concord ; George Hough, and Thomas and  
Whipple, Newburyport. 1806. 12mo. pp. 273.

## CONTINUED.

We have thought it a becoming expression of our good will to the "plain unlearned, though sincere christian," who may be disposed to use the View of Heresies, to apprise him of the exaction which its rigorous theory makes on certain charitable sentiments he may have indulged. Let him be prepared to deny the christianity of those, whose refractory organs cannot be made to utter the "shibboleth" of the Genevan school.

Before he undertakes to find his faith and the faith of others in this tract of inquiry, let him be ready also to task his head not less than his heart. He must become an extensive reader, a severe thinker, and a hard student. Unless he will be content to use words without ideas, he will find it to be a very "learned, ingenious and subtle" thing to be an approved orthodox christian, and to apply the given standard to the christianity of his neighbours. For such a christian receives the doctrines of the sacred scriptures not merely in the phrase of scripture, or in the language of generality, as recommended by an evangelical essayist ; but he receives them in the phrase of certain articles, definitions and propositions, ordained by different councils, synods and assemblies, at successive periods, from the time of the council of Nice, A. D. 325, to the present. The duty which the orthodox believer's spiritual guides enjoin upon him, is to find his views of christianity expressed in the words of the compends of Calvinism.

When debates began in the church on the meaning of revelation, it was discovered, that men probably used the same language of scripture, without, in all respects, the same ideas. To prevent this evil, and to make it certain that men should think alike, or at least should say they did, the supposed or pretended meaning of the scripture was put into other words ; and, as the prevailing party were able, these words, or symbols of faith, distinct from the bible, but professed to be drawn out of it, were made more or less necessary to christian communion, and in process of time were enforced by various sorts of persecution. But this remedy for diversity of sentiment, like an empirical prescription, engendered another disease. For the creeds were proved to be indefinite, and liable to be understood in a sense, which their fabricators or supporters did not approve. Hence explanations required to be explained, and subtle distinctions and curious explications to be adopted. The heights and depths of metaphysics have been explored for principles ; the invention of acute logicians and grammarians been exercised for terms, to be employed in the statement of christian doctrines. The language of a profound and subtle philosophy has been incorporated with the phraseology of scripture ; and this has always been done and doing, in order, it is alleged, to give more determinateness and precision to religious ideas. Shall all the toil and trouble,



all the jangling and fighting, all the throes of mind and convulsions of society, that creed-making has cost, yield no benefit to the common christian? Shall he pretend, that he wants learning or capacity to understand the articles and terms which erudite theologues have taken such pains to make the exact mirror of divine truth; or shall he think he can know enough of his religion to be safe without the help of their exquisite and distinctive phraseology? You will not, however "plain and unlearned," make a plea of this kind against being initiated into the mysteries of the orthodox faith. Therefore study, comprehend, and believe not only the scriptures, not only plain summaries of christian doctrine, expressed in familiar language, but the Calvinian confessions and creeds, and particularly those parts of them which are disputed and condemned as doubtful, false, absurd or pernicious, and whilst you believe, endeavour to believe in the orthodox acceptance, if you can possibly ascertain it.

If you will be a competent umpire, between the parties, whose christian character is put on this issue, you must not only examine the *grace* mentioned in the scripture, which bringeth salvation, teaching us to deny ungodliness and worldly lusts, and to live soberly, righteously and godly, but you must consider well the graces of the schools, with the epithet annexed, marking the signification of common grace and special grace, preparatory or preventing grace, sufficient, resistible and irresistible grace. You may not pass over the intricate controversy about the nature of the will, divine foreknowledge, and predestination; and though the subject give you many a head-ache, and heart-ache too, you must find some way to reconcile the dark and dismal doctrine of irrelative decrees with the mercy and equity of the supreme Father, and with the freedom and accountability of man. As the perfect righteousness and infinite satisfaction of the Saviour constitute the sole and sufficient ground of justification, and as faith, a supernatural gift, and not partaking of the nature of a work, is the instrument, it becomes a nice point to know what place to assign, in the affair of our salvation, to the obedience of the subject. It must require no little perspicacity to perceive how it can be true, that the debt incurred to divine justice by man's sinfulness has been paid and is still due; and how there can be any goodness in good works, which, according to one branch of the Calvinistick theory, seem to be set down as good for nothing. You must naturally inquire whether this intricate system contains two opinions, irreconcilable, and whether you are to choose between them that which appears to you the best; or whether you can keep both your reason and common sense at the same time.

You may easily strike a panick into your orthodox friends by using an improper, but, at first view, harmless word, to signify the importance of personal righteousness; for example, calling good works, or a sincere obedience the *condition* of salvation. A rashness of this kind occasioned Wesley to be denounced by his old friends. He ventured to speak of the moral exercises of the subject as a *condition*, and said, moreover, he feared the dispute concerning the value of works was a dispute about words. Take a specimen of his vindication from the pen of the



devout Fletcher, his apologist, and judge how far it is safe to call the difference verbal. "He says," observes his apologist, "I am afraid we have disputed about words; perhaps he might have said, I am very sure of it. How many disputes have been raised these thirty years among religious people about those works of the heart, which St. Paul calls repentance towards God and faith in our Lord Jesus Christ? Some have called them the only way or method of receiving salvation; others the means of salvation; others the term of it. Some have named them duties or graces necessary to salvation, others conditions of salvation, others parts of salvation, or privileges annexed to it; while others have gone far round about, and used I know not what far fetched expressions and ambiguous phrases to convey the same idea. I say the same idea; for if all maintain, that, although repentance, and works meet for it, and faith working by love, are not meritorious, they are nevertheless absolutely necessary, that they are a thing sine qua non, all are agreed; and that if they dispute, it must be, as Mr. W. justly intimates, about words. 'A comparison,' says he, 'will at once make you sensible of it. A physician tells me that the way, the only way or method in which we live, is abstaining from poison and taking proper food. No, says another, you should say, that abstaining from poison and taking proper food are the means by which our life is preserved. You are quite mistaken, says a third; rejecting poison and eating are the terms God hath fixed upon for our preservation. No, says a fourth, they are duties, without the performance, or blessings, without the receiving of which, we must absolutely die. I believe, for my part, says another, that providence hath engaged to preserve our life, on condition that we shall forbear taking poison, and eat proper food. You are all in the wrong, you know nothing at all of the matter, says another, (who applauds himself much for his wonderful discovery) turning from poison, and receiving nourishment are the exercises of a living man; therefore they must absolutely be called parts of his life, or privileges annexed to it; you quite take away people's appetite and clog their stomach by calling them duties, terms, conditions; only call them privileges, and you will see nobody will touch poison, and all will eat most heartily. While they are neglecting their food, and taking the poison of this contention, he that had mentioned the word condition, starts up and says: 'Review the whole affair; take heed to your exertions; I am afraid we dispute about words.' Upon this all rise against him; all accuse him of robbing the Preserver of men of his glory; or holding a tenet injurious to the fundamental principles of our constitution."

Upon the scripture doctrine concerning the Father, the Son, and the Holy Spirit, you are required to employ terms not used in the scriptures, in order that you may be safe in the perusal of the sacred writings, and may not read the pages indited by the Spirit of God, and think you have ideas, when you have none. With a view to express the truth on this subject, as they supposed it was intended to be understood, or perhaps rather as they chose it should be expressed, the framers of creeds have put into your mouth certain words of alleged high import, but not applied to the explication of this point in the scriptures. They instruct you to speak of Trinity, person, sub-



stance, essence, subsistence, one and three, in reference to the Supreme Deity. In order to judge whether you have distinct conceptions, or whether you employ a sign, by which nothing is signified, you must endeavour to put the thoughts, which you imagine you derive from this language, into other words. You must inquire, what is meant by a person that is not a being, or a being that is in the same respect one and many. You will naturally ask, whether you believe, with Sherlock, that three persons mean three minds, which some of the orthodox consider as tritheism ; or whether, with Dr. Wallis, that there be three somewhats, called persons, making one being ; or that the distinction is modal, and the Trinity is a trinity of names ; and whether you can admit this, and escape being branded as a Sabellian. You may wish to think that the divinity of the Son is derived and dependent, and in fact the divinity of the Father ; and bishops Bull and Pearson will seem to countenance this hypothesis, when they speak of the Father as the sole fountain of Deity ; and Dr. Burnet also, who mentions one self existent and two dependent Beings. But you cannot well use such language, even with a reserve for the union and equality of the three, without being liable to be confounded with the unitarians. Further, you must ask, whether it is not orthodox to deny any intelligible signification to the words in which this doctrine is expressed. If this can be done with propriety, nothing will be more convenient ; for it will oblige the person disposed to cavil, to confute he knows not what, and to undertake to controvert what he cannot understand, which is certainly obliging him either to be silent, or, if he will argue, to take his labour for his pains.

In order to settle these questions of technical theology, so as to feel justified in hereticating all anti-Calvinists, we think you will find it necessary to consult books not a few, and have a stock of time and patience not easily exhausted. "Commentators, systematists, paraphrasts, controvertists, demonstrations, confutations, apologies, answers, defences, replies, and ten thousand such like," belong to this investigation. Again ; the argument for Calvinistick orthodoxy is rested on the alleged opinions and practice of the primitive church ; and it is attempted to be shown, that the apostolick fathers were the Calvinists of their day, and that these tenets were received during the times of the church's virgin purity. Now it has been well observed, that ecclesiastical history is an enchanted land, where it is hard to distinguish truth from false appearances ; and a maze, which requires more than Ariadne's clue. To send you here for your orthodoxy is sending you into a wilderness, where possibly you may wander all your life without coming to any certainty. At any rate, if you mean to make any use of this kind of evidence, you must make a fair use of it. Although Dr. Jamieson and Mr. M'Farland can find ecclesiastical antiquity on their side, others, every way entitled to be heard, find no such thing. They give substantial reasons to show, that the post-Nicene fathers are no more to be regarded in the principal of these controversies, than the moderns, and that of the anti-Nicene, few of their writings remain ; that, of those which pass under the name of the apostolick fathers particularly, some are rejected as spurious, and others disfigured and rendered



precarious as to the points which are subjects of debate, by interpolations. They urge, that these ancient writers contradict themselves, and contradict the modern orthodox in some great points. In order to have the whole testimony of the confessors of the primitive church, it is necessary to attend not merely to their direct assertions, but to consider the evidence concerning the faith of the great body of christians, derived from the inadvertent concessions of the writers in question ; the evidence of incidental remark, of complaint, of caution, of affected candour, of apology, of inference. If any man desires truth on this subject, and not merely confirmation in his preconceived opinions, he will feel obliged to read Priestley as well as Jamieson ; and besides the Bulls, and Horsleys, and Waterlands, the Clarkes, and Whitbys, and others who have treated of christian antiquity will require his perusal.

These suggestions concerning the extent of the field of inquiry, which is opened to the common christian by such a book as the *View of Heresies*, are not intended to discourage curiosity or damp the spirit of investigation. You are not to feel easy in ignorance or doubt, because information or certainty will cost labour, and pains, and time. Are the questions important, and are they determinable, not merely are they abstruse and difficult, make the points on which the duty, to read or not to read, turns. Propositions offered to your acceptance or rejection, which appear to you connected with a moral temper, and with final safety, which you have capacity and opportunity to examine, which you can reasonably expect to be able to decide upon, and which you can study without neglecting acknowledged truths and duties, have an undoubted claim to your attention. Perhaps, however, you will think the course of reading and study pointed out by the *Historical View of Heresies* is not among the necessities of your intellectual and christian life ; that you have enough to learn and to do as a man and a christian, without entering into a labyrinth for the sake of finding your way out, in which many wander,

“ Till, by their own perplexities involved,  
They ravel more, still less resolved,  
But never find self-satisfying solution.”

It may appear to you unnecessary, or impracticable, or hurtful to go to school to so many learned masters, who may impose harder tasks than you can learn, and you apprehend it may appear that you have relinquished the daylight of simple practical christianity for a

“ Double night of darkness and of shades.”

If you shall come to this conclusion, we dare not say that you will be guilty of despising instruction, or that you ought to be more ashamed of not knowing why a Calvinist brands the oppugners or doubters of his distinctive tenets with damnable heresy, than of being incurious to examine minutely the pretensions of a papist to fix the same stigma on every protestant ; or how the ancient Donatists justified their separate communion ; or what there is in Sandemanianism to authorize its monopoly of all the true christianity there is in the world. The scriptures afford you a guide to your judg-



ment of character, far more plain and safe, than any which you can find in the bulky or extravagant systems of artificial theology. Even the orthodox doctors, with all their zeal for the mysterious and the mystical, have a salvo for the limited views of an honest believer. St. Austin is produced as saying, that it is "no reproach to a christian to confess his ignorance in abundance of cases; and the famous Witsius\* observes, "sometimes divine grace does join the elect to Christ by a very slender thread, and yet the brightest flames of love to God and the most sincere desires to please him may be kindled in those souls, that have but a very poor knowledge of articles of faith. And who is he, that, without the determinations of God, can himself exactly determine the least single point in each article, by which the divine tribunal is indispensably obliged to proceed."

Having offered these cautionary hints, we might leave the reader to search for the rule of his faith and practice on the subject of heresy in the little volume under review, without any further assistance from us. But some persons may wish to see our general principles applied in some detail; and be referred to those features of the work, which show its character, and may enable them to judge of its value. It is distributed into a preface, ten chapters, and a conclusion. The titles of the chapters follow:

*General principles by which heresy may be known. All heresies are known by the same general character. The scripture account of the character of Christ. The faith of Christians in the primitive times. The conduct of the primitive christians towards those persons who denied the divinity and the atonement of Jesus Christ. Of the Arian Doctrine. Of the Pelagian Doctrine. Doctrines of the Reformation. Revival of the Ancient Heresies after the Reformation. In what respect, and how far do those systems of doctrine which have been exhibited, come within the general description of Heresy.*

The Preface acknowledges the author's obligations to Dr. Jamieson's Vindication of the doctrine of scripture and of the primitive faith, concerning the deity of Christ, for suggesting the design and furnishing the principal materials of his work. The preface speaks of "some who have been accustomed to consider religion as consisting in the exercise of a pretended charity, which confounds truth and error, and who will consider it as very illiberal to advance any decisive opinion respecting heresy." "This will indeed be consistent," continues our author, "with their views of the nature of charity, for, if the sentiments men embrace will have but small or no influence in determining their character and moral state, or if it be of no material consequence to men what they believe, there is no such thing as a heresy, which destroys the soul." This character we suppose is meant for those professors of christianity of every church, who deem it catholick to recommend to their brethren a greater mutual forbearance upon points of difference, than our author's system admits. They will however disclaim his account of their principles. It is the comment or inference of a controvertist, not the simple statement of a historian. It expresses not their sentiments, but the writer's opinion of their sentiments. Were they to be their own reporters of their views of charity or catholicism, they would probably say, that they consider religion, though not entirely "con-

\* Wits. in Symb. Apost. Exercit. II. p. 15.



sisting in" yet requiring and promoting, not a "pretended" but real charity, and that it is the part of this charity not to "confound truth and error," but to allow every disciple of Christ to do what it is criminal in him not to do, and make a distinction between the truth and a fallible man's judgment of truth, between the doctrines of religion and the commandments or invention of man. "They will consider it very illiberal," says our author, "to advance any decisive opinion respecting heresy." By no means. Heresy is as lawful a subject of inquiry and discussion as orthodoxy. But as it is our duty to "judge in ourselves" and for ourselves, "what is right," they may take the liberty of judging whether the opinion given be just or not, and also whether it be of a liberal or illiberal cast; and if it appear to them to have a greater tendency to serve a party than the common cause of christianity, their charity, though alleged as their reproach, may teach them to think well of the worthy author, but not so well of his book. He intimates, that any, who may think his labour to separate his sect from all others might be spared, conceive that the "sentiments men embrace will have small or no influence in determining their moral character and state, or that it is of no material consequence to men what they believe."

We apprehend this observation may tend to make the unwary reader confound *catholicism* with *indifference*. The catholic christian maintains, as we conceive, that it is the heart, not the head, the dispositions, not the opinions, which determine our moral estimation. But he also maintains that opinions are in certain cases influenced by affections, and that propositions, not perfectly clear, will often appear true or false according to the rectitude or perversity of the disposition, the attention and diligence, the impartiality and candour, the seriousness and humility, which we bring to their examination. With respect to objects of faith, therefore, as well as rules of practice, we may be in a right or wrong state of mind. Hence it is material what we believe, because it is material to have an attentive and candid mind. It is of material consequence to all to fear and avoid those errors of the understanding, which proceed from evil inclinations and groundless prepossessions, which have their origin in the indolence that will not think, or in the attachment to preconceived hypothesis that thinks perversely; because these errors of the intellect are also irregularities of the will, or signs and effects of moral evil. It is of material consequence to be faithful to the light presented, because such fidelity is the evidence and test of a love of goodness. So far the catholic or anti-sectarian christian is orthodox; for so far he agrees with the *view of heresies*. Why then, avowing this homage to truth, is he charged with indifference to sentiments? Is it because he conceives the duty of promoting truth, that is our own opinions, under more limitations than his accusers? He is not more convinced of the truth of any sentiments he may entertain, than he is of his own fallibility; and he believes that the obligation to promote them is not greater than the obligation to be equitable, modest, and considerate of the rights of others. Hence, with sufficient confidence in his own views, he maintains that one man's understanding is not the measure of the understanding of another man; and that diversity of belief may in many cases consist with equal goodness of heart.



The acceptable faith depends not on the number or extent of the doctrine believed ; but on the disposition of the mind towards the light which is afforded. Without this integrity we may be criminal in our belief, and with it safe in our error. There is therefore such a virtue as moderation in respect to sects and opinions. It pleads with every man and every church to be cautious of arrogant temerity of judgment, and to beware of insisting on their own precise standard, to consider the variety of causes that influence assent independently of will, the modification of the intellectual views by capacity, opportunity, education, custom, books, teachers, associates. Hence the same good disposition of mind, which makes a man of this denomination in one country, would make him of that in another ; and that honesty of heart, which gives one person, under certain impressions, assurances in particular tenets, will lead another to doubt and disbelief. We imagine a devout papist and a conscientious protestant, a churchman in England and a presbyterian in Scotland, may possibly be alike under the influence of virtuous affections. Their differences, of course, are not essential to their personal religion ; however they may be thought to affect the expediency or propriety of their external communion. But it does not follow that all opinions are equally good, or that we are not by every lawful and equitable method to endeavour to maintain and extend what appears to us true. "Great errors," says a writer accused of inconsistency in speaking of wise and excellent men among the Calvinists, whilst yet he calls their system the extravagance of errors, "great errors may be consistent with great goodness of heart. The mischievous tendency of particular errors may be in a great degree counteracted by good principles and virtuous habits ; and speculative error, like speculative truth, may sometimes lose its proper effect by practical inattention to it, and sometimes one error may counteract the baneful influence of another." Nevertheless error is not a matter of indifference ; upon subjects of great importance, in proportion as it prevails and becomes a practical principle, it contaminates the mind and is productive of pernicious consequences. This is evident in the case of persecutors, who often act under the influence of erroneous principles and a misguided conscience. "Truth," says that laborious inquirer after truth, Dr. Lardner, "truth in things of religion is not a matter of indifference. Every virtuous mind must be desirous to know it. But no speculative belief, without practice, is saving, or will give a man real worth and excellence. The knowledge that puffeth up, is vain and insignificant. To knowledge there should be added humility, gratitude to God, who has afforded us means and opportunities of knowledge ; a modest sense of our remaining ignorance and imperfection ; a diffidence and apprehensiveness, that though we see some things with great evidence, and are firmly persuaded of their truth, nevertheless many of our judgments of things may be false and erroneous."

The inquiries suggested by the first chapter are, what is heresy, and who are, hereticks ? what class of opinions are, according to the scriptures, included under this term, and who are the professing christians chargeable with being their abettors ? The ecclesiastical heresy, whatever become of the scriptural, is a thing of extraordinary



potency. Bishop Hare, speaking of his country and time, says, "there is a strange magick in the word heretick. It is supposed to include in it every thing that is bad. It makes every thing appear odious and deformed. It dissolves all friendships, extinguishes all former kind sentiments, however just and well deserved : from the time a man is deemed a heretick, it is charity to act against all rules of charity ; the more men violate the laws of God in dealing with them, it is in their opinion doing God the greater service." In many former periods the surmise of heresy has deprived those, who feared God more than man, of liberty and life. Let but the honest confessor be touched with this magical word, and he is bound or burnt. It made the massacre of St. Bartholomews ; took off the head of Barnevelt, sent Grotius to a prison, and to exile. The cry of heresy was raised to drown the voice of the reformers, and the allegation of this crime compelled Luther to plead for the scriptures as the standard of faith, with his life in his hand. In this country, through the blessing of Providence, the word is less formidable, being deprived of alliance with the secular power, and restricted in its means of operation to publick opinion and ecclesiastical censures. In some parts a man may use his liberty of inquiry and profession, without essential detriment to his civil rights or christian standing. In others he is tolerated as a man, though renounced as a christian, and deposed as a minister.

Our author considers the heresy of the scriptures to have "a principal respect to the opinions men receive ;" and to mean such a departure from the faith as requires exclusion from the church, because implying exclusion from the kingdom of heaven. He does not give any particular explication of the passages, in which the word is used in order to establish this interpretation. It should seem to be of some consequence, before we fix the charge of fatal heresy upon extensive classes of professing christians, to ascertain what it is, and be satisfied that the persons condemned deserve the anathema. The pride of opinion, the spirit of party, and a disposition to employ popular mistake or prejudice to crush those who differ from us, as well as an opinion of duty may lay us under strong temptations to overstrain or misapply the power of hereticating a fellow creature. We must beware lest we misconceive or pervert the scriptures on this head, and through blind zeal make conscience of doing wrong. It is possible we may condemn sound doctrine on pretence of love of truth ; and may reject those whom we ought to think their master receives ; and may refuse communion with those on earth whom we ought to be willing to take with us to heaven ; and whom, if the mercy of God to his erring offending creatures, permits us to arrive there, we shall, notwithstanding our present shyness and aversion, or even denunciations and anathemas, be obliged to meet in that happy place, and be ready to acknowledge as even better men than ourselves. We believe there is much ground for the opinion, that the scriptural and ecclesiastical heresy are not the same ; and that, whatever treatment may be right towards those who appear to us doubters or opposers of the christian doctrine, they are not *as such* to be stigmatized and



rejected as hereticks. There is much reason for the assertion of Dr. Campbell, that "how muchsoever of a schismatical or heretical spirit in the apostolick sense of the terms may have contributed to the formation of the different sects in which the christian world is at present divided, no person, who in the spirit of candour and charity adheres to that which, to the best of his judgment, is right, though in this opinion he should be mistaken, is, in the scriptural sense either schismatick or heretick; he, on the contrary, whatever sect he belongs to is more entitled to these odious appellations, who is most apt to throw the imputation upon others. Both terms, says he, for they denote only different degrees of the same bad quality, always indicates a disposition unfriendly to peace, and harmony, and love." Whatever be intended by heresy, it is not applied to involuntary error or to mere false opinion upon any subject however important, but always implies pravity of will. If the "unlearned but sincere" christian will attend to the explanation of those passages in which the word is used, he will perhaps think a man may be as heretical in maintaining as denying the particular sentiments, which are represented as the test of the christian.

The Greek word, translated heresy, signifies choice or election, and is used to express an opinion or system of opinions in philosophy or religion, which is chosen or taken up as best.\* In our Saviour's time, it came to be applied in the same sense as class, party, sect, without conveying praise or blame. "After the strictest heresy of our religion," says Paul, "*I lived a pharisee.*" We read of the heresy of the pharisees and sadducees. By a careful attention to all the places where it is used in the historical part of the New Testament, we believe it will appear to be always a name of distinction or description, signifying class or party, without regard to doctrine true or false. Opinions or tenets may be the occasion of a sect, or give rise to a separation; but the word heresy has reference to the effect, not the cause. It is said, however, that, with the exception of the Essenes, the Jewish sects or hereticks did not have separate places of worship. The pharisees and sadducees met in the same synagogue, and joined in religious service. The word was applied also to the leaders rather than the people.

In the epistles we find heresy used in a bad sense; indicating something blameable, undesirable, mischievous. Here regard is had to its effects on the peace and welfare of the society of christians. The divisions, denominated heresies, may originate in disputes about not only doctrines but precepts, rites or teachers. "There must be heresies among you," probably includes what is called schism in the former part of the verse. The occasion was rival feelings or attachments respecting particular teachers. "But there were false prophets also among the people, even as there shall be false teachers among you, who will privily bring in damnable heresies or heresies of destruction, even denying the Lord that bought them, and bring upon themselves swift destruction. [2 Pet. ii. 1.] "That the apostle in this passage foretels that there will arise such sects or factions as will be artfully and surreptitiously formed by teachers, who will entertain such pernicious doctrines, is most certain; but there

\* See Campbell's translation of the four Gospels, p. 156. Philad.



is not the least appearance, that this last character was meant to be implied in the word heresies. So far from it, that this character is subjoined as additional information concerning not the people seduced, or the party, but the seducing teachers; for it is of them only that what is contained in the latter part of the verse is affirmed—the word denying is to be construed with teachers not with heresies. Christians are warned of two evils in these men—one is their making division by forming to themselves sects or parties of adherents—the other is the destructive principles they will entertain and disseminate.” By the Lord buying them is commonly understood, says MacKnight, his making them his professing people by the preaching of the gospel; and their denying him probably consisted in their refusing to obey the precepts of the gospel, perhaps also in their worshipping idols to escape persecution.”

TO BE CONTINUED.

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ART. 24.

*The comforts of religion, at seasons when they are most needed; a discourse occasioned by the death of Mrs. Elizabeth Lathrop, delivered the second Lord's day after her decease, by her bereaved consort, John Lathrop, D. D. pastor of the second church in Boston.*

Few ministers are called to act on occasions so painful and affecting as this. To give instruction to others, while under the pressure of severe personal grief, and that too on the very subject which must renew it in all its bitterness, is surely a most difficult task. In performing it, the venerable author has impressively exhibited the sensibility of the man with the humble resignation and piety of the christian. We have been instructed by the whole discourse; and with the concluding parts, it is impossible not to be strongly interested. It is seldom, that a minister of Christ is enabled to give so affecting an example of the precepts he teaches, or so persuasively to recommend the “comforts of religion.” We select the following, as a passage which no reader will peruse without interest.

“I desire to be thankful for all the support, which the Father of mercies hath been pleased to afford to myself and to my children. While I mourn the loss of an amiable companion, the partner of all my joys, my counsellor when in perplexities, and consoler when in afflictions; when my children mourn the loss of a mother, whose care from their infancy was to do them good, who was able to advise and instruct them, and who ceased not to pray for them; while we mourn the loss of one so dear to us, whose presence seemed necessary to our happiness, whose countenance was cheerfulness, and whose conversation never failed to give us delight; while we mourn the loss of one, who was so deservedly high in our affection and esteem, we desire to be thankful, that we ‘sorrow not even as others which have no hope. For if we believe that Jesus died and rose again, even so them also, which sleep in Jesus, will God bring with him.’”



## ART. 25.

*Conversations on Chymistry, in which the elements of that science are familiarly explained and illustrated by experiments and plates, from the last London edition ; the second American edition, enlarged by an appendix, &c. &c. &c. 12mo. Philadelphia, 1809.*

It has often been remarked, that works on the different branches of physical science seem to have been written rather for those, who have acquired some previous knowledge of the subjects of which they treat, than for the purpose of establishing their principles in the minds of the unlearned. The student, who would wish to penetrate the depths, and the polite, who would skim the surface, and occasionally dip into the stream of science, are often equally repelled by the formidable display of abstract principles, of which the first chapters of works of this nature are usually composed. It is doubtless more conformable with the constitution of the mind, to advance from the most simple to the more complex propositions ; and more interesting to generalise from the facts with which we are already acquainted, than to plunge into the profundity of principles, before we have acquired any knowledge of the data on which they are founded. Hence arises the repugnance with which we commence the study of a new branch of science from those works, which usually receive the appellation of Elements ; and hence the difficulty of confining the mind to those fundamental propositions, when their demonstration depends on the enunciation of facts in a remote part of the book. If we regard a work as exhibiting a connected series of a science, its beauty and, probably, the relative value of its various parts will appear to greater advantage, when analytically, than when synthetically arranged ; but when viewed with a design to learn, or a disposition to teach its peculiar principles, the effect is reversed. It was therefore with much pleasure we received a work on so interesting a subject as chymistry, with science to fix the eye of the scholar, and simplicity to win the attention of the student. Its reputed author is a woman, and it appears to have been originally addressed to that sex, whose vivid imagination is with difficulty fixed in the contemplation of abstract principles, and whose study is the more interesting subject of animated nature.

“ In writing these pages, the author was more than once checked in her progress by the apprehension, that such an attempt might be considered by some either as unsuited to the ordinary pursuits of her sex or ill justified by her own recent and imperfect knowledge of the subject. But on the one hand she felt encouraged by the establishment of those public institutions, open to both sexes, for the dissemination of philosophical knowledge, which clearly prove that the general opinion no longer excludes women from an acquaintance with the elements of science ; and, on the other, she flattered herself that, while the impression made on her mind by the wonders of nature studied in this new point of view were still fresh and strong, she might perhaps succeed the better in communicating to others the sentiments she herself experienced.”

The style of this little volume is simple and colloquial ; the nature of the actions resulting from the exertion of complex chymical



affinity is rendered perfectly intelligible by comparisons drawn from familiar examples ; the nomenclature is nearly unexceptionable, and we are convinced that the author has condensed as much of the interesting subjects of this extensive science as was compatible with the narrow limits of her labours.

The plates illustrating the various apparatus employed in chymical experiments are well executed ; it contains few errors of the press, and, so far as we have discovered, but one of the text, at page 251 where nitric acid is said to be formed by the solution of nitric oxide gas in nitric acid ; an error easily altered by the substitution of *nitrous* for nitric acid.

The appendix, connected with this work by the American editor, contains, " a description with a plate and the manner of using the new hydro-pneumatic blow-pipe invented by Mr. Joseph Cloud, also three disquisitions, one on dyeing, one on tanning, and one on currying." As this work appears to have been intended for the ladies, the appendix, we think, might have been filled with subjects of more general interest, and the editor, if he will allow us the privilege of a pun, been more successful in " currying favour" with the publick.

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ART. 26.

*A sermon preached at Cambridge April 6, 1809, the day of public Fast, by Abiel Holmes, D. D. minister of the first church in Cambridge.*

The design of the reverend author in this discourse is to draw a parallel between the sufferings of the Jews, from their disobedience and idolatry, and the unhappy state of our own country. After an introduction, in which he ably inforces the duties of faithfulness and firmness in christian ministers, particularly during the periods of public danger, he takes a pretty wide survey of that portion of the Jewish history with which his text was connected. Considering the leading object of the sermon, we think this division a little too far extended. The discourse contains much important instruction, and, though not always clothed in the most attractive dress, is yet generally written in a style of uncommon purity and neatness. A preacher gains much by an happy application of scripture, but we venture the remark, that the *mode* as well as the *frequency* of our author's quotations sometimes interrupt the connection of his own thoughts and sentences. The conclusion, which we rejoice is no longer applicable to the state of our country, is worthy of the devout christian and the genuine patriot.



## RETROSPECTIVE REVIEW.

## ART. 5.

THE  
SIMPLE COBLER  
OF  
AGGAWAM IN AMERICA,  
WILLING

To help mend his native country, lamentably tattered, both in the upper leather  
and sole, with all the honest stitches he can take,

And as willing never to be paid for his work by old English wonted pay.

It is his trade to patch all the year long gratis.

THEREFORE,

I pray gentlemen keep your purses.

BY THEODORE DE LA GUARD.

In rebus arduis ac tenui spe fortissima quaque consilia tutissima sunt.

CIC.

IN ENGLISH.

When boots and shoes are torn up to the lefts,  
Cobblers must thrust their awls up to the hefts.

This is no time to fear Apelles gramm.

Ne sutor quidem ultra crepidam.

London ; printed by J. D. and R. I.

TO THE READER.

GENTLEMEN,

I pray make a little room for a cobbler ; his work was done in time, but a ship setting sail one day too soon, makes it appear some weeks too late : Seeing he is so reasonable as to demand no other pay for his labour and leather, but leave to pay us well for our faults, let it be well accepted, as counsel in our occasions to come, and as testimony to what is past.

BY A FRIEND.

THIS little volume is a curious specimen of the wit and talents of an eccentric genius, who came to our shore, among the earliest settlers of New England. Its antiquity particularly entitles it to notice in this department of our miscellany. For some time after its publication it was so much read and admired, that four editions of it were printed in London within a few years, from the last of which the Boston edition by Daniel Henchman, in 1713, was copied. But when its style became obsolete, its allusions unknown, and the subjects of which it treats less interesting, it laid neglected on the shelves, the dust was suffered to gather upon its covers, and it has now long been noticed only by those, whose reverence for every American relick may have led them to examine its contents.

Its author was Nathaniel Ward, of whose life we shall here give a short sketch. The place of his nativity was Haverhill, in England, where his father, John Ward, was a clergyman of the established church, and the year of his birth was 1570. Our author was educated at Cambridge, and was admitted to the degree of Master of Arts in that university in 1595.



His attention was first directed to the profession of law, in the study of which, from his own account, he must have continued several years. "I have read," says he, "almost all the Common Law of England, and some Statutes." Early in the seventeenth century he travelled into Holland, Germany, Prussia and Denmark, and visited the university in Heidelberg, where he became acquainted with the celebrated scholar and divine, David Pareus, who was then Theological Professor of the New Testament in that seminary. Such was the influence of the learning and piety of Pareus upon the mind of our author, that he was induced to abandon the profession upon which he had entered, and commence the study of divinity. Here his sentiments received a colour of the deepest Calvinistick dye; for which he appeared afterwards to be a doughty champion, "breathing threatenings and slaughter." He remained at Heidelberg, prosecuting his theological studies, until he was prepared to enter upon his new profession, when he returned to England, and settled in the ministry at London. Dec. 12th. 1631, he was ordered before the bishop to answer for his nonconformity; and refusing to comply with the requisitions of the church, he was forbidden to continue in the exercise of his clerical office.

In April, 1634, he left his native country, and came to New England, where he arrived in June of the same year, and was soon employed as pastor of the church in Ipswich, at that time commonly called Aggawam. Here he continued till 1647, and here he wrote his *Simple Cobler*. But from reasons which have never come to our knowledge, he retained his ministerial charge but a short part of that time. He was chosen by the freemen in 1641 to preach the election sermon, of which Gov. Winthrop in his journal gives the following account. "Some of the freemen, without the consent of the magistrates or governour, had chosen Mr. Nathaniel Ward to preach at this court, pretending that it was a part of their liberty. The governour (whose right indeed it is, for till the court be assembled the freemen are but private persons) would not strive about it; for though it did not belong to them, yet if they would have it there was reason to yield it to them. Yet they had no great reason to choose him, though otherwise very able, seeing he had cast off his pastor's place at Ipswich, and was now no minister by the received determinations of our churches. In his sermon he delivered many useful things, but in a moral and political discourse grounding his propositions much upon the old Roman and Grecian governments, which sure is an error."

The same year at the court in December, he presented a code of laws, called the "*Body of Liberties*," which were then adopted. He took a very active and important part in all the civil and political concerns of the settlement of Massachusetts, which was then in its infancy, and seems to be universally considered by the historical writers of that time to have been a crafty, witty and learned man.

In the year 1647 he returned to England, and took with him the *Simple Cobler*, which was printed in London soon after his arrival there. He resumed his profession, and was settled in Sheffield, where he remained till his death, which was in 1653.



The Simple Cobler of Aggawam was written during the civil wars of Charles I. in the year 1646—7, and evidently meant to encourage the opposers of the king, and the enemies of the established church. The author's zeal for puritanism and the independents expressed in his book, is of the firmest and most deadly sort. It came out in England, however, too late to have any effect on the contest which was already decided. The king had already surrendered himself to the Scottish army at Newark ; nothing remained to be done by those who had dethroned him, but to take his life. This event the Simple Cobler may have contributed to hasten, as will naturally be supposed from the analysis of the work, which we now propose to give.

The first of its three general divisions commences with an account of the deplorable state of the christian church, which the author thus describes. "Satan is now in his passions, he feels his passion approaching ; he loves to fish in royled waters. Though that dragon cannot sting the vitals of the *elect* mortally, yet that Beelzebub can flyblow their intellectuals miserably. The finer religion grows, the finer he spins his cobwebs, he will hold pace with Christ so long as his nets will serve him." He then proceeds to inquire what shall be done "for the healing of these comfortless exulcerations." The remedy he prescribes seems to be that which had been long tried by all parties with more uniformity than success ; by persecution, fines, imprisonment, confiscation of goods, burning, and such like convincing arguments. Among the four objects of his detestation he mentions toleration of divers religions as one. "To authorize an untruth," says he, "by a toleration of state, is to build a sconce against the walls of heaven, to batter God out of his chair." We select the following passages as specimens of the energy of his mind, the originality of his thoughts, the quaintness and pedantry of his manner, and the ferocious character of his zeal for religion. "The persecution of true religion and the toleration of false are the Jannes and Jambres to the kingdom of Christ, whereof the last is far the worst. Augustine's tongue had not owed his mouth one penny rent, though he had never spoke a word more in it, but this, nullum malum pejus libertate errandi." "If the state of England shall either willingly tolerate or weakly connive at such courses, the church of that kingdom will sooner become the devil's dancing school than God's temple."—"There is talk of an universal toleration. I would talk as loud as I could against, did I know what more apt and reasonable sacrifice England could offer to God for his late performing all his heavenly truths, than an universal toleration of all hellish errors, or how they shall make an universal toleration of all hellish errors, or how they shall make an universal reformation, but by making Christ's academy the devil's university, where any man may commence heretick *per saltum*, where he that is *filius diabolicus*, or *simpliciter pessimus*, may have his grace to go to hell *cum privilegio*, and carry as many after him as he can. It is said that men ought to have liberty of conscience. I can rather stand amazed than reply to this ; it is an astonishment to think the brains of men should be parboiled in such impious ignorance. Let all the wits under heaven lay their heads together, and find an assertion worse than this, one excepted,



I will petition to be chosen the universal idiot of the world." The whole of this first general division is on the same subject, and in the same strain. It concludes with an address to his countrymen, in which he speaks with a loyal enthusiasm of the blessings to be found in the "Queen of Isles." "Englishmen," says he, "be advised to love England with your hearts, and preserve it by your prayers. I am bold to say that since the pure primitive time, the gospel never thrived so well in any soil on earth, as in the British, nor is the like goodness of nature, or cornucopian plenty elsewhere to be found; if ye love that country, and find a better before ye come to heaven, my cosmography fails me."

The second part of this work is designed for female readers. It is a treatise upon their fashions, and its wit, humour and levity, afford a grateful and pleasing relief to the bitter portion which was last administered. What motives the author had in blending a satire of this kind with religious and political discussion, does not appear. His introduction assigns no other than the following. "Should I not keep promise in speaking a little to women's fashions, they would take it unkindly. I was loath to pester better matter with such stuff. I rather thought it meet to let them stand by themselves, like the *quæ genus* in the grammar, being deficient or redundants not to be brought under any rule; I shall therefore make bold for this once to borrow a little of their loose-tongued liberty, and mispend a word upon their long waisted but short skirted patience; a little use of my stirrup will do no harm." As this review may possibly meet some female eye, we would make some extracts for their benefit, but as we could not thereby do our author or themselves justice, we should be "loath to pester more important matter with such stuff;" we therefore refer them to the treatise itself, assuring them that it will afford them amusement if not instruction.

The third and last topick, which our author treats, is the political state of England. Here his artillery is levelled against the Bishops, whom he loads with a profusion of abuse, and addresses the king, fallen as he was, with most rude, insulting and disloyal speech. This chapter contains, besides much on these subjects, exhortations to the people to pursue their "useful labours," reasons to shew the necessity of a reformation, remarks on the rights and prerogatives of sovereigns, and the administration of governments. We give part of the author's address to the king, which shows the unrelenting spirit, the low bred insolence and fanatical heat and fury which marked many of the proceedings of those times. It exhibits a vigour and copiousness of mind, united with the overstrained metaphors and pedantick conceits then in vogue. "My dearest lord, and my more than dearest king, I most humbly beseech you upon mine aged knees, that you would please to arm your mind with patience of proof, and to entrench yourself as deep as you can, in your wonted royal meekness, for I am resolved to display my unfurled soul in your face, and to storm you with volleys of love and loyalty. You owe the meanest true subject you have, a close account of these open wars, they are no *arcana imperii*; Then give me leave to inquire of your majesty, what you make in fields of blood, when you



should be amidst your parliament of peace? What you do sculking in the suburbs of hell, when your royal palaces stand desolate, through your absence? What moves you to take up arms against your faithful subjects, when your arms should be embracing your mournful queen? What incenses your heart to make so many widows and orphans, and among the rest your own? Doth it become you, the king of the stateliest island the world hath, to forsake your throne, and take up the manufacture of cutting your subjects throats, for no other sin but for deifying you so over much, that you cannot be quiet in your spirit, till they have pluckt you down as over low? Do your three kingdoms so trouble you, that they must all three be set on fire at once, that when you have done, you may probably run away by their light unto utter darkness? Do your three crowns sit so heavy on your head, that you will break the backs of three bodies that set them on, and helpt you bear them so honourably? Have your three lamb-like flocks so molested you, that you must deliver them to the ravening teeth of evening wolves? Are you so angry with those that never gave you just cause to be angry, but by their too much fear to anger you at all, when you gave them cause enough? Are you so weary of peace, that you will never be weary of war? Are you so willing to war at home, who were so unwilling to war abroad, where and when you should? Are you so weary of being a good king, that you will leave yourself never a good subject? Have you peace of conscience, in inforcing many of your subjects to fight for you against their conscience? Are you provided with answers at the great tribunal, for the destruction of so many thousands, whereof every man was as good a man as yourself? Are you well advised in trampling your subjects so under your feet, that they can find no place to be safe in, but over your head? Are you so inexorably offended with your parliament, for suffering you to return as you did, when you came into their house as you did, that you will be avenged on all whom they represent? Will you follow your very worst council so far, as to provoke your very best to take better counsel than ever they did? If your majesty be not popish as you profess, and I am very willing to believe, why do you put the parliament to resume the sacrament of the altar in saying, the king and parliament, the king and parliament? breaking your simple subjects' brains to understand such mystical parlee ment? I question much whether they were not better speak plainer English, *than such Latin as the angels can hardly construe, and God haply loves not to parse*? Hath episcopacy been such a religious jewel in you state, that you will sell all or most of your coronets, caps of honour, and blue garters, for six and twenty cloth caps, and your barons' cloaks for so many rockets, whereof usually twenty have had scarce good manners enough to keep the other six sweet? Is 'no bishop no king' such an oraculous truth, that you will pawn your crown and life upon it? If you will, God may make it true indeed on your part. Had you rather part with all, than lose a few superfluous tumours, to pare off your monstrousness? Will you be so covetous, as to get more than you ought, by losing more than you need? Have you not driven good subjects enough abroad, but you will also slaughter them that stay at home? Will you take such an ill course, that no prayers



can fasten that good upon you we desire? Is there not some worse root than all these growing in your spirit, bringing forth all this bitter fruit, against which you should take up arms, rather than against your harmless subjects? Do you not foresee, into what importable head tearings, and heart searchings, you will be ingulphed, when the parliament shall give you a mate, though but a stale?"

In language so keen and forcible, this address to his majesty is continued for several pages. It was written when the author had reached the age of seventy six, but it seems that his mind had not lost its vigour, nor his heart its acrimony. We cannot withhold from him the praise to which he is justly entitled, as a man of genius and erudition, a nervous and eloquent writer remarkable for the period in which he lived; but we are obliged to say, that he was deficient in every amiable virtue, and a most uncharitable and intolerant bigot: the weapons with which he fought his adversaries were not only sharp but poisoned, and the vinegar he gave them to drink was ever mingled with gall.

We have extracted copiously from our author, because his book is now rare, and we wished to present as much of it to our readers as could be allowed. We shall weary them with but one more, which is the conclusion of the work, an eloquent and animating address to the people of England, exciting them to zeal in their labours.

"Go on, brave Englishmen, in the name of God, go on prosperously, because of truth and righteousness; ye that have the cause of religion, the life of your kingdom, and of all the good that is in your hands; go on undauntedly, as you are called and chosen to be faithful; ye fight the battles of the Lord, be neither desidious nor perfidious; you serve the king of kings, who stiles you his heavenly regiments; consider well, what impregnable fighting it is in heaven, where the Lord of Hosts is your general, his angels your colonels, the stars your fellow soldiers, his saints your orators, his promises your victuallers, his truth your trenches, where drums are harps, trumpets joyful sounds, your ensigns Christ's banners, where your weapons and armour are spiritual, therefore irresistible, therefore imprecable, where sun and wind cannot disadvantage you, you are above them, where hell itself cannot hurt you, where your swords are furbushed and sharpened by him that made their metal, where your wounds are bound up with the oil of a good cause, where your blood runs into the veins of Christ, where sudden death is present martyrdom and life, your funerals resurrections, your honour glory: where your widows and babes are received into perpetual pensions, your names listed among David's worthies, where your greatest losses are greatest gains, and where you leave the troubles of war, to lye down in downy beds of eternal rest. Go on therefore, renowned gentlemen, fall on resolvedly, till your hands cleave to your swords, your swords to your enemies hearts, your hearts to victory, your victories to triumph, your triumphs to the everlasting praise of him that hath given you spirits to offer yourselves willingly and to jeopard your lives in high perils, for his name and service sake. And we your brethren, though we necessarily abide beyond Jordan, and remain on the American sea coasts,



will send up armies of prayers to the throne of grace, that the God of power and goodness would encourage your hearts, cover your heads, strengthen your arms, pardon your sins, save your souls, and bless your families in the day of battle. We will also pray, that the same Lord of Hosts would discover the councils, defeat the enterprises, deride the hopes, disdain the insolencies, and wound the hairy scalps of your obstinate enemies, and yet pardon all that are unwillingly misled."

Beside the three treatises we have examined, on religion and toleration, on female fashions, and on the civil state of England and the reformation, this book contains "A word of Ireland," "A word of love to the common people of England," "A most humble heel-piece to the most honourable head-piece, the parliament of England," "A respective word to the ministers of England," which are all on the same subjects and in the same style; and the author concludes his work with the following poetical adieu.

"So farewell England Old,  
If evil times ensue,  
Let good men come to us,  
We'll welcome them to New.

And farewell honour's friends;  
If happy days ensue,  
You'll have some guests from hence;  
Pray welcome us to you.

And farewell simple world,  
If thou'lt this cranium mend,  
There is my last and all,  
And a shoemaker's

END."

Nathaniel Ward is said to have written many works of wit and humour, but we can find no account of any particular one, but a very trifling piece of levity, entitled "Mercurius, Antimecharius, or the Simple Cobler's Boy, with his lap full of Caveats (or take heeds) Documents, Advertisements, and Premonitions, but more especially a doner of them in or about the city of London." This was printed at London the same year as the Simple Cocker, &c. It is a humorous satire upon preachers in London, who were tradesmen of these several descriptions; "The Confectioner," "The Smith," "The Right and Left Shoemaker," "The Needless Taylor," "The Studding Saddler," "The Burdensome Porter," "The Labyrinthian Boxmaker," "The All-besmearing Soapboiler," "The Both-handed Glover," "The White-handed Mealman," "The Chicken Man," "The Button Maker," but it is too ridiculous to deserve any further notice.



## INTELLIGENCE AND MISCELLANEOUS ARTICLES.

## DOMESTICK.

## THE PORT FOLIO.

THE editors of the Anthology welcome the conductor of the Port Folio, with fraternal cordiality, into the rank of monthly publishers. The lovers of polite literature have long been accustomed to look to him for pleasure and improvement. Through every change of form he retains his character—mille formas mille decenter. Whether the monthly form is preferable to the weekly, we pretend not to decide. Each has its advantages and, strong example in the old world is in favour of both : but the specimens we have received give good proof that the Editor is still valiant in the cause of literature, and that his coadjutors are good men and true.

Weep no more, woful shepherds, weep no more,  
For Lycidas your sorrow is not dead ;  
Sunk though he be beneath the watery floor,  
So sinks the daystar in the ocean bed,—  
And yet anon repairs his drooping head,  
And tricks his beams and with new spangled ore  
Flames in the forehead of the morning sky.

The execution and embellishments are in a very pleasing style, and we are happy to see our native scenery at length transferred to paper. Whatever dispute there may be of the comparative brilliancy of genius in Europe and America, there is no doubt that our landscapes are as picturesque and our cataracts as beautiful.

It is needless to specify those particular papers that have given us most pleasure. The Review of Barlow's Columbiad is a critique of taste and elegance. The biographical department is ably and abundantly supplied ; and certainly none is so valuable to a periodical miscellany. It interests curiosity and discharges a duty that every generation owe their successors, that of leaving them sufficient memorials of the lives and characters of their fathers.

The editors of the Anthology have now for some time conducted their publication though evil report, and through good report, with generally increasing success. They have often been cheered on their way by the smile of their distant countryman, and as a duty and a pleasure they would now give their most cordial greeting to his new establishment. Sensible by experience of the difficulties and vexations of a periodical publication, they know how to appreciate the value of success, and the worth of so distinguished a colleague and companion.

Εἰ μὲν γὰρ σταθὸν δὲ κελεύετε αὐτὸν εἰσθῆαι  
Πᾶς αὖτ' ἔπειτ' Ὀδυσσεὺς ἐγὼ θεοῖο λατομήν.



## GREEK TESTAMENT.

WE are happy to find, that the long expected edition of Griesbach's Greek Testament, from the University press at Cambridge, has at length made its appearance. We have not yet had time to examine its typographical correctness; but from the attention, which we know has been given to correcting the press, we expect to find it as much superiour in this respect, as in others, to the common editions. We make no scruple to say, that it is the cheapest book ever published in the United States. The large paper copies are remarkably elegant specimens of the art; the typography is uniformly neat, clear and flowing, the paper is of a fine, strong quality. In addition to the numerous testimonies of scholars of all countries and of all denominations to the preeminent merit of Griesbach's edition, we have the satisfaction to add the following from the Eclectic Review, a work supported with great ability by writers of the calvinistick, or, as they prefer to be called, the evangelical party in Great Britain.

"The last and most important present to sacred literature, is the edition of the Greek Testament, by Dr. I. I. *Griesbach*, first published at Halle in Saxony, in 1775 and 1777; and, in a second and most carefully perfected edition, at Halle, in 1796 and 1806, 2 vols. 8vo. The Prolegomena are a treasure of scriptural information and criticism. The text is formed by the unremitting and patient labours of the excellent critick, its editor, from a scrutinizing and cautious use of all the proper means. From the constant habit of using the last edition, we confidently advance our opinion, that the constitution of the text in general proceeds upon a strictly upright and judicious application of the unimpeachable laws of fair criticism. In a word, we do not hesitate to say, that no man, in the present day, can justify himself to his conscience or to the publick, as a satisfactory interpreter of the Scriptures and a competent defender of Christian Truth, who does not, if he has it in his power, regularly consult Mill, Wetstein, and Griesbach, or at any rate one of the latter two."

"The Greek text of Griesbach's last edition has a just title, above every other yet published, to be received as a *standard* text."

Large Paper Copies, finely pressed, \$ 6.

Proposals are issued for a supplementary volume to contain a translation of Griesbach's Prolegomena to his large critical edition, the authorities for his variations from the received text, and some dissertations relating to the criticism of the N. Testament.



## FOREIGN.

## NAUSCOPY ;

*Or, the art of discovering ships at a great distance from land.*

NAUSCOPY is the art of discovering the approach of ships, on the neighbourhood of lands, at a considerable distance.

This knowledge is not derived either from the undulation of waves, or from the subtilty of sight; but merely from observation of the horizon, which discovers signs indicating the proximity of large objects. On the approximation of a ship towards the land, or towards another ship, there appears in the atmosphere a meteor of a particular nature, which, with a little attention, is visible to any person.

M. Bottineau (a native of the island of Bourbon) laid this discovery before M. de Castries, in 1784. The minister sent him back to the island to continue his observations there, under the inspection and superintendence of the government.

M. Bottineau engaged, that not a single ship should arrive at the island without his having sent information of it several days before.

An exact register of his communications was kept in the secretary's office. All his reports were compared with the ships' books as soon as they arrived; to see whether the variations of weather, calms which retarded them, &c. &c. were such as agreed with his reports.

It must be observed, that when his reports were made, the watchmen, stationed on the mountains, could never perceive any appearance of ships; for M. Bottineau announced their approach when they were more than a hundred leagues distant.

From the authenticated journal of his reports, which has been published, it appears that he was wonderfully accurate. Within eight months, and in sixty-two reports, he announced the arrival of one hundred and fifty ships of different descriptions.

Of the fact there can be no reasonable doubt, because every method was adopted to prevent deception, and his informations were not only registered, as soon as they were made, in the government office, but were also publicly known over the whole island. The officers of government, moreover, were far from being partial to M. Bottineau; on the contrary, they were displeased with him for obstinately refusing to sell them his secret, which they wanted to purchase at a high price, so that he could expect no favour from their representations. Truth, however, obliged them to give abundant testimony to the reality of his extraordinary talent, in their letter to the French Minister, which is published in a "*Memoire sur la Nauscopie, par M. Bottineau.*"

The following are two of the reports extracted from this memoir:

"On the 20th. of August, 1784, I discovered some vessels at the distance of four days sail from the island. On the following day, the number multiplied considerably to my sight. This induced me to send information of many vessels; but though they were only four days distance, I nevertheless stated in my report, that no settled time could be fixed on for their arrival, as they were detained by a calm. On the 25th. the calm was so complete, as to make me think, for a few hours, that the fleet had disappeared, and gone to some other place. I soon after perceived again the presence of the fleet, by the revived signs. It was still in the same state of inaction, of which I sent information. From the 20th. of August to the 10th. of September, I did not cease to announce, in my reports, the continuation of the calm. On the 13th. I sent word that the fleet was no longer becalmed, and that it would arrive at the island within forty-eight hours. Accordingly, to the surprise of the whole island, M. de Regnier's fleet arrived at Port Louisa on the 15th. The general astonishment was greatly increased, when it was known that this fleet had been becalmed since the 20th. of August, near Rodriguez islands, which was precisely the distance that I had pointed out in my reports."

"I soon had another opportunity of shewing the certainty of my observations. A few days before the arrival of M. de Regnier's fleet, I announced the appearance of another fleet, which became perceptible to me. This created a great deal of uneasiness, because as no other French fleet was expected, that which I discovered might be English ships. I was ordered to repeat my observations



with accuracy. I clearly perceived the passage of several ships, and declared they were not bound for our island, but were taking another course. In consequence of this information, the *Naiade* frigate and the *Duc de Chartres* cutter were suddenly despatched to M. de Suffrein. The cutter actually saw and avoided the English fleet, in the ninth degree, but unfortunately did not find M. de Suffrein in the bay of Trincomalee. The report of the cutter effectually convinced the incredulous of the reality of my discovery."

The last circumstance, of despatching the frigate and cutter, plainly shews the confidence which the French officers must have put in the information of M. Bottineau. It shews also that he deserves their confidence.

*Conjectures respecting the Phenomenon on which the preceding Observations were founded.*

The waters of the ocean form an immense gulf, in which substances of all kinds are swallowed up.

The innumerable multitude of animals, fish, birds, vegetable and mineral productions, which decay, and are decomposed in that vast basin, produce a fermentation abounding in spirits, salts, oil, sulphur, &c. &c. The existence of these is sufficiently apparent by the disagreeable smell and flavour of sea water, which can only be rendered drinkable by distillation, and by the evaporation of those heterogeneous particles which infect it.

The spirits, intimately united to the sea waters, continue undisturbed as long as those waters remain in a state of tranquillity; or, at least, they experience only an internal agitation, which is slightly manifested externally.

But when the waters of the sea are set into motion by storms, or by the introduction of an active mass which rides upon their surface, with violence and rapidity, the volatile vapours contained in the bosom of the sea escape, and rise up a fine mist, which forms an atmosphere round the vessel.

This atmosphere advances with the vessel, and is increased every moment by fresh emanations rising from the bottom of the water.

These emanations appear like so many small clouds, which, joining each other, form a kind of sheet projecting forward, one extremity of which touches the ship, whilst the other advances in the sea to a considerable distance.

But this train of vapours is not visible to the sight; it escapes observation by the transparency of its particles, and is confounded with other fluids which compose the atmosphere.

But as soon as the vessel arrives within a circumference where it meets with other homogenous vapours, such as those which escape from land, this sheet, which till that time had been so limpid and subtile, is suddenly seen to acquire consistence and colour, by the mixture of the two opposite columns.

This change begins at the prolonged extremities, which by their contact are united, and acquire a colour and strength; afterwards, in proportion to the progression of the vessel, the metamorphosis increases and reaches the centre; at last the phenomenon becomes the more manifest, and the ship makes its appearance.

NAVAL CHRON.

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*Hunter's Latin inaugural dissertation on etherial fluids.*

The Latin dissertation published at Edinburgh in June, 1808, by our countryman FRANCIS HUNTER, of Rhode-Island, in compliance with the statutes of the university, for obtaining the degree of doctor of physick, is very reputable both to the author and the institution. The subject is *De Etheribus*, by which he means those fluids which vessels will not contain, and which he distinguishes by the generic name of *Ethers*. He treats of them chymically; but the one which engages his chief attention, is light. After reviewing the discoveries of Newton, Scheele, Sennebier, Herschel, Ritter, Englefield, and Wollaston, he considers that light is a compound of two ingredients or elements, one of which is *phlogiston* and the other *causticum*. The distinguishing character of the former is to *deoxydate*, and the latter to *heat*. The power of reducing burned or calcined bodies, is exactly in the inverse order by which the prismatic spectrum gives out heat. The violet ray, for example, which contains the faintest heat, possesses the strongest power of deoxydation; and *vice versa*, the red ray which contains the most heat, is endowed with the feeblest power to deoxydate.

On this ground Dr. Hunter undertakes to explain the nature of the sun-beam, its resolution into prismatic and coloured rays, and the constitution of each of



these, from the quantities of the *phlogistick* and *caustick* ingredients which compose them severally. The interesting argument which he employs against some parts of the Newtonian doctrine of light; the application of his own principles to explain the phenomena of lenses, mirrors, phosphorescence, the transmission of light through coloured mediums, and other remarkable particulars, have excited in our minds a desire to see a correct version of this learned and ingenious tract into our own tongue, by the hand of the author. For it is really a pity that such a fine specimen of his industry and talents should be concealed in the darkness of a dead language.

MITCHELL'S AND MILLER'S MED. REP.

#### *Fraser's Botanical Tours.*

The two FRASERS, father and son, still pursue their botanical researches in the United States. Their garden, near Charleston, (S. C.) is the great place of deposit, for the articles they collect; and from that central point, plants, seeds, and directions for their cultivation, are forwarded to various parts of America, and to Europe. Last summer they visited New-York, and made excursions through the country in its vicinity. On leaving New York, it was their intention to traverse New-Jersey and Pennsylvania, as far as the Alleghany mountains; and then to explore the east side of that great dividing ridge, all along through Maryland, Virginia, and North-Carolina, back to Charleston.

It is in compliment to the former of these botanists, that Michaux, in his *Flora Boreali-Americana*, named a new genus, which he constituted, *Fraseria*. And one of the southern species of *Magnolia*, has, for a like reason, been denominated *M. Fraseri*, or Fraser's *Magnolia*.

Some of the most conspicuous of Mr. Fraser's discoveries, relate to the beautiful family of *Phlox*. He has brought many of its wild species from their native woods, to the acquaintance of florists, and thereby added greatly to the elegance and variety of domesticated vegetables. IBID.

#### *Peruvian Plants.*

Mr. Bonpland, the American traveller, has finished the first volume of *Equinoctial plants*, found in Peru, &c. The engravings are truly beautiful. There are many new genera and species, and several kinds of *quinquina*, unknown to other travellers and botanists. IBID.

#### *Maclure's Geological Enquiries.*

William Maclure, Esq. after a residence of nine or ten years in Europe, returned last summer to New-York, and immediately commenced a tour through the eastern and northern states, to explore their *Geological* constitution. We understand that this enterprising and able traveller has already examined, to a considerable extent, Maine, New-Hampshire, Vermont, Massachusetts, Rhode-Island, Connecticut, New-York, New-Jersey, Pennsylvania, Delaware, and Maryland. And for the purpose of employing himself more advantageously during the winter, he went to Georgia, where, with less inconvenience from frost and snow, he might pursue his scientific researches in the south. It is reported that this gentleman has already delineated on a map, the principal strata of rocks, mountains and earths which he has observed during his journeys. It will be a highly interesting spectacle for naturalists, to behold this part of the earth portrayed on a sheet, so as to exhibit at one view, all its great ingredients, the whole of its predominating materials. The *primaeval* or granitical strata may thus be signified by one colour, both as to the region they occupy and their extent. *Schistus* or slaty strata may be designated by some other colour; *calcareous* rocks of lime-stone and marble by a third; *sand-stone* by a fourth; and *secondary* or alluvial tracts, forming plains and vallies, may be distinguished by a still different paint. By adopting some such plan, the kind and prevalence of different strata throughout the country, and their mineralogical structure, may be embraced by the eye, on a chart of this sort, at a single glance. As the completion of this design will both add to our stock of scientific knowledge, and reflect honour on our character as a people, we earnestly hope that Mr. M. will be enabled to go through an undertaking, for which he appears to possess uncommon qualifications.



*A natural saltpetrous earth, discovered near the south branch of Potomack, in Virginia.*

A gentleman who returned last autumn from an excursion upward to the western counties of Maryland, and the contiguous territory of Virginia, along the south branch of Potomack, relates that a manufactory of saltpetre has been established, near the bank of this river, from a native earth.

This earth is alleged to form a thick and extensive stratum. When dug out, it only requires powdering to make it fit for use. In order to work it to the best advantage it is necessary to mix with it a proportion of wood ashes. This is obtained on the spot, by burning some of the forest trees, which grow abundantly thereabout. The potash afforded thereby, attracts the saltpetrous acid from the earthy basis to which it appears to be naturally associated, and constitutes with it, proper saltpetre. This neutral salt, thus formed, is then separated by lixiviation, evaporation and chrysalization, in the usual manner. It is reported that the proprietor of the works erected for preparing saltpetre, has already made a lucrative business of it.

A small specimen of this curious natural production, was presented to Dr. Mitchell, by Thomas Law, Esq. It had the form and consistence of a bolar earth. Its colour was rusty or reddish brown. The coherence of the lumps was so moderate, that they could be easily scraped by the finger-nail. There was every reason to conclude that the principal part of the composition was argillaceous. Some of this native earth being pulverized and subjected to the operation of sulphuric acid, instantly emitted visible fumes, and these possessed the peculiar flavour of nitrous acid. Another portion of the powdered earth was mixed with pure water, for the purpose of having its saltpetre extracted. Pieces of white paper were dipped into this watery solution, and gently dried. They were then set on fire at the blaze of a candle, while other pieces of the same paper, that had not been so dipped and dried, were inflamed beside them, for the purpose of comparative trials. And there was the plainest evidence, that those which had been soaked in the lixivium, exhibited more of sparkling and deflagration than those that had not. But the flashes were small, and the consumption of the paper by no means rapid. There was no reason to believe that the earth, although charged with an abundance of saltpetrous acid, contained any more than a very small quantity of the perfect saltpetre with a basis of vegetable alkali. The quantity of the material having been expended in making those two leading experiments, there was no means of prosecuting the inquiry any farther.

Here now is an account of an extensive layer of saltpetrous earth, removed very far from the thick settlements of man, and not formed from the ruins of organic matter. Though putrefaction is one of the processes forcing the elements of the saltpetrous acid into chymical union, it is certainly not the only one. In the present case, the acid must have been formed in some other way; and the production of it in the great calcarious caverns of Kentucky, Tennessee and Virginia, as described in our Hex. II. Vol. III. p. 86, is just as remote from the formation of it by corruption. That there must be some other mode of producing the acid (and the alkali too) seems clear from the additional evidence on this obscure, though curious subject, contained in our Hex. I. Vol. VI. p. 364.

It has been usually stated by writers on chymistry, that saltpetre is produced only where the air is still, stagnant, and moist; that it is not found in places exposed to the sun; that it is produced no where but in calcarious or marly earths and stones; and that a temperature too hot or too cold is equally injurious to its formation. (See Chaptal's Elements, &c.)

The foregoing facts are almost directly contradictory to this statement. But there are others, drawn from Asia, which correspond exactly with those which America furnishes. "Bengal, for example, is the country" (as Mr. Cossigny observes in his *Recherches physiques et chimiques sur la fabrication de la Poudre à Canon*, &c. p. 72.) "which supplies Europe with the greatest quantity of saltpetre. It is in the Bahar, around Patna, in latitude 25°. 55'. where the greatest quantity is collected, and is transported thence by the Ganges to the European establishments on the banks of that famous river. The soil of the fields, exposed to the scorching sun of this country, and to all the winds, is naturally saltpetrous; and these soils are argillaceous. This fact cannot be contested, because we find lumps of the crude saltpetre of Bengal, enveloped in clay, sometimes grey, and sometimes reddish. As there are various qualities



of saltpetre, there are parcels brought to market in well formed and very white crystals. But this has, without doubt, undergone purification in the country." Again, the same ingenious and acute author observes, p. 77, "that all the saltpetrous earths of France turn out a portion of sea-salt on boiling, as has been remarked by this author (Chaptal) and by all who have written before him. Those of Bahar afford none at all. It is a constant observation made by us in the Isle of France, where usually the saltpetre only is employed that comes from Bengal, and which is formed in clayey soils: More of an observer than a chymist, I stick to the fact."

In the supplement to his book on the manufacture of gun-powder, page 2, M. Cossigny declares, in opposition to Mr. Chaptal, "that both in Bengal and Spain, saltpetre is found in places uninhabited by man:" and he quotes Mr. LE GOUX DE FLAIX (*Tableau de l'Indostan*, tome 2, p. 389) as affirming, "that in the Bahar, they dig the soil to a great depth; and experience proves, that the deeper the holes are, the sooner the exhausted earth becomes re-charged with saltpetre." This officer was born in India, and had been at Patna "I have seen," he adds, "excavations of more than one hundred and fifty feet, which gave saltpetre in prodigious quantity. They extract, commonly, from twelve to fourteen ounces of saltpetre from a cubick foot of the earth."

This subject merits a deeper inquiry, in a scientific point of view. And we hope that additional information will be transmitted to us, concerning the topography of the region on the south branch of the Potomack, where this vast layer of saltpetrous earth is said to exist.

IBID.

#### *Michaux's Botanical Collections.*

Mr. Michaux, the younger, since he published his book of travels beyond the Alleghany mountains, has made a second botanical visit to the United States. After having made an extensive survey of the country, particularly of the middle and western states, he returned in the course of the last autumn to France, where we learn he has safely arrived. This indefatigable naturalist, it is said, has not contented himself with describing the vegetables of the parts of North America which he visited, gathering their seeds, making dried herbariums, and transplanting the more rare and curious species of plants; but he has paid particular attention to their economical uses, and a most extensive collection of woods for timber and dyeing, of barks for tanning and medicine, and of the other parts of American plants, for their several uses in the arts, has been transported to Europe. Such is the enterprize and industry of a foreign government, that there can be little doubt that one of its agents has carried to Paris a more complete assortment of subjects, to display the botanical productions of the United States, than any individual or institution in our nation can furnish.

IBID.

#### *Encouragement for discovering Antimony in the United States.*

Considering that there were no domestick supplies of Antimony, Congress enacted in the year 1803, that metallick antimony might be imported free from impost. This was for the special purpose of encouraging the type-manufacture. Hopes were afterwards entertained, that a mine of sulphurated antimony existed at Sagherties, in the state of New-York. Mention was made of this in M. R. Hex. II. Vol. IV. p. 304. But the expectations thereby raised, do not appear to have been realized. The increased demand for types, and the difficulty of procuring antimony from abroad, has induced Messrs. Binny and Ronaldson, letter-founders, of Philadelphia, to write a circular letter on the subject. This we insert with pleasure, and recommend it to the attention of our mineralogical friends. Their address is in the following words:

"The present state of the commerce of the United States, arising out of the conduct of the belligerent powers, having shown our wants, and pointed out the necessity of calling to our aid such of the natural productions of the country as our knowledge and research might enable us to discover; with a view to this important object, we particularly solicit your attention to the article of antimony, which is essential in the manufacture of printing types, and which has not hitherto been discovered in this country. Bismuth would also be a great acquisition, and profitable to the owner of the mine. As it is highly



probable that articles, which abound in so many parts of Europe, are not totally wanting in this extensive country, we earnestly request you to make the necessary inquiries in your neighbourhood; and, should you discover any thing which promises a favourable result, to transmit an account of it to us."

We copy from a newspaper of November 22, 1808, the following article, without however knowing on what authority it rests:

"**IMPORTANT DISCOVERY.**—At this unexampled crisis, when the despotic powers of Europe are exerting themselves to destroy our commerce, it is a satisfaction to be able to inform our readers of any discovery, however trivial, which tends to shew the world the extent of our internal resources, when necessary to be called into action. It is with pleasure we announce, at this time, that an immense quantity of *Antimonial Ore* has been discovered in the state of New-Jersey, superior in quality to any imported. Its importance in promoting the useful arts is well known. It forms the principal material in the manufacture of *Printers' Types*, and the basis of many medical preparations. In the course of a few days we shall be enabled to give a more circumstantial account of the discovery."

IBID.

## CATALOGUE

OF NEW PUBLICATIONS IN THE UNITED STATES.

FOR MAY, 1809.

Sunt bona, sunt quaedam mediocria, sunt mala plura. MART.

### NEW WORKS.

All marked thus (†) may be found at the Boston Athenaeum.

Clavis Mairiana, or Key to Mair's Introduction to Latin Syntax. *Plane, ornate, apte congruenterque scribamus.* By a young gentleman. New York; T. and J. Swords. 1809.

An Oration delivered before the Washington Benevolent Society, in this city at Zion Church, on the 22d. Feb. By Samuel M. Hopkins, Esq. Price 20 cents. New York; Hopkins and Bayard. 1809.

Journals of Congress; containing the proceedings from Sept. 5, 1774, to Nov. 3, 1778, inclusive. In 13 vols. Price \$26. For sale by Bradford and Inskeep, Philadelphia. 1809.

† A Sermon delivered at Norwich on the day of the Publick Fast. By Joseph Strong, D. D. pastor of the first church in Norwich.

† The relation of children of Christian Professors to the church, considered in four Sermons, by Joshua Leonard, A. M. Minister of the first presbyterian congregation in Cazenovia. Utica; Seward and Williams, 1808.

† An Address from the Berean Society of Universalists in Boston to the congregation of the first church in Weymouth, in answer to a sermon delivered by their pastor, Rev. Jacob Norton, entitled, "The will of God respecting the salvation of all men illustrated."

† New York Term Reports; by William Johnson, counsellor at law. Vol. IV. part 1. New York; Robert M'Dermot.

Report of the Case of the Commonwealth of Pennsylvania, versus John Smith, Esq. marshal of the United States for the district of Pennsylvania. Philadelphia; D. Hogan.

First vol. Henning and Munford's Virginia Reports, royal octavo, revised. New York; I. Riley.

Second volume do. do. do.

Fourth volume Cranch's United States Reports. I. Riley.

Rules and regulations for the field exercise and manoeuvres of the French infantry, &c. By Col. John Amelot de la Croix. Boston; T. B. Wait & Co. 1809.

Solemn Reasons for declining to adopt the Baptist Theory and Practice, in a series of letters to a Baptist Minister. By Noah Worcester, A. M. Pastor of a Church in Thornton. Price 12 1-2 cents.



## NEW EDITIONS.

Vocabulary, intended as an introduction to the study of the Synonymes of the Latin Language. By John Hill, L. L. D. First American edition. New York ; T. and J. Swords. 1809.

† Analytical Guide to the art of Penmanship, containing a variety of plates, in which are exhibited a complete system of practical penmanship, made easy and attainable in much less time and greater perfection, than by any other method in present use. Also, an historical account of the origin and progress of writing and printing. By Henry Dean, professor of penmanship. Second edition, revised, improved and enlarged. New York ; Hopkins and Bayard. 1809.

Elements of Natural Philosophy, by John Webster, with notes and corrections, by Robert Patterson, professor of mathematicks in the university of Pennsylvania. Philadelphia ; T. Kite. 1809.

The Christian Character Exemplified, from the papers of Mrs. Margaret Magdalen, A. S. late wife of Mr. Frederick Charles, A. S. of Goodman's Fields ; selected and revised by John Newton, rector of St. Mary Woolnoth ; London, from the second London edition, neatly bound, price 62 cents. Philadelphia. 1809.

The New Testament, in an improved version, upon the basis of archbishop Newcome's new translation, with a corrected text, and notes critical and explanatory. Published by a society for promoting christian knowledge and the practice of virtue, by the distribution of books. From the London edition. Boston ; W. Wells. 1809.

An introduction to the study of the Prophecies concerning the Christian Church, and, in particular, concerning the church of papal Rome, in 12 sermons, preached in Lincoln's Inn chapel, at the lecture of the Rt. Rev. William Warburton, Lord Bishop of Gloucester. By Richard Hurd, D. D. preacher to the honourable society of Lincoln's Inn. First American, from the third London edition. Boston ; Farrand, Mallory and Co.

The New Cyclopedia, by Dr. Rees. Part II. of Vol. 10. Boston ; L. Blake.

The Embargo Laws, with the message from the President upon which they were founded ; to which is added an appendix. Boston ; J. Cushing and J. Belcher.

A general and connected view of the Prophecies relative, &c. By G. Faber, B. D. Boston ; W. Andrews.

An Abridgment of Murray's English Grammar. With an appendix, &c. Boston ; I. Thomas.

The Exile of Erin, a novel, by Mrs. Plunkett, formerly Miss Gunning. Boston ; J. West.

The Pleasures of Reason, or the hundred thoughts of a sensible young lady. To which are added, Moral Miscellanies. By R. Gillet. Boston ; Lincoln and Edmands.

The Hungarian Brothers, a novel, by Miss Porter. New York ; Inskeep and Bradford.

Memoir concerning the Commercial Relations of the United States with England. By Citizen Talleyrand. To which is added, an Essay upon the advantages to be derived from new colonies, &c. by the same author, Boston ; T. B. Wait and Co.

An Essay on the History of Civil Society, by Adam Ferguson, L. L. D. Professor of Moral Philosophy in the University of Edinburgh. Boston ; Hastings, Etheridge and Bliss.

Authentic Memoirs of Mrs. Clarke, from her infancy, together with a faithful account of Mr. Wardle's charges relative to his royal highness the Duke of York, and a summary of the evidence in the House of Commons, and a beautiful portrait of Mrs. Clarke. New York ; G. Forman.

No. 14 of the Miscellaneous Classicks, being the fourth volume of Goldsmith's works. Boston ; Hastings, Etheridge and Bliss.

A vindication of a discourse on the death of Dr. Priestly, in reply to the Rev. John Pye Smith, in letters to a friend. By Thomas Belsham. To which is annexed the discourse on the death of Dr. Priestly. By the same author. Boston ; Thomas B. Wait & Co.

The Military Instructor, or new system of European Exercise and Drill, as now practised by the British army according to Gen. Dundas ; in three parts. Boston ; J. Cushing.



Cullen's *Materia Medica*, recommended by Dr. B. S. Barton, professor of *Materia Medica* in the university of Pennsylvania. Philadelphia; M. Carey. Price \$2 75.

Ferguson's *Lectures on Mechanicks, Hydrostaticks, &c.* revised and corrected by Robert Patterson, Esq. professor of mathematics in the university of Pennsylvania, in 2 vols. 8vo. with a quarto volume of plates. Price \$6.

Ferguson's *Astronomy*, corrected and improved by Robert Patterson, Esq. with 18 handsome engravings. M. Carey. Price \$2 50.

Simpson's *Euclid*, corrected by Robert Patterson. M. Carey. Price \$3 50.

Black's *Elements of Chymistry*, 3 vols. 8vo. M. Carey. Price \$8.

*Taciti historiarum libri quinque, ad fidem optimarum editionum expressi. Cum notis Barbou.* M. Carey. Price \$1 12 1-2.

Simpson's *Algebra*; a handsome edition, revised and corrected by Robert Patterson, Esq. M. Carey. Price \$2 50.

Butler's *Geographical and Map Exercises*, designed for the use of young ladies and gentlemen. Corrected and improved by Stephen Addington. M. Carey.

*The New Latin Primer.* By Wm. Biglow, A. M. Boston; John West.

*Novum Testamentum, Graece, E. Recensione J. J. Griesbachii cum selecta Lectionum varietate.* Boston; W. Wells.

*Theological Tracts*, No. 3. containing Bp. Hare's *Difficulties and Discouragements, &c. &c.* and Dr. Foster's *Essays on Fundamentals.* Boston: W. Wells.

#### WORKS IN PRESS.

I. RILEY, NEW YORK, HAS IN PRESS,

Vol. 3, Hening and Munford's *Virginia Reports*.

Vol. 2, Day's *Connecticut Reports*.

Vol. 1, Vesey, jun. new series, or Vol. 13, London.

Vol. 1, M'Henry and Harris's *Maryland Provincial Reports*.

Vol. 1, Hon. Royal Tyler's *Vermont Reports*.

Vol. 1, Hon. E. H. Bay's *South Carolina Reports*.

Vol. 1, Anthon's *New York Nisi Prius Reports*.

Comyns on *Contracts*, 2 vols. royal 8vo.

Jacob's *Law Dictionary*, 5 vols. 8vo.

Curran's *Speeches*, 2 vols. 8vo. much enlarged.

*Memoirs of an American lady*; by Mrs. Grant, author of *Letters from the Mountains*. From the London Edition. Boston; T. B. Wait and Co. and W. Wells.

*John De Lancaster*, a novel, by R. Cumberland, Esq. New York; M. and W. Ward.

*The Mother*, a novel, by Mrs. West. New-York; M. and W. Ward.

*Woman*, a novel, by Miss Owenson. New-York; M. and W. Ward.

*Memoirs of the Life of Mrs. Elizabeth Carter.* Boston; O. C. Greenleaf.

*The Works complete of Rev. Jonathan Edwards*, in 8 vols. 8vo. Boston; I. Thomas, jun.

*The Letters of Pliny the Consul.* By Wm. Melmoth. Boston; E. Larkin.

*An Analytical Abridgement of Blackstone*, together with a synopsis of each book. By John Anthon, Esq. New York; I. Riley.

*Reliques of Robert Burns.* New York; E. Sargeant.

*Universal Biography.* By I. Lempriere, D. D. New York; E. Sargeant.

*Letters from the Mountains*; second American edition. Boston; E. Larkin.

*The Rudiments of Latin and English Grammar*; designed to facilitate the study of both languages by connecting them together. By Alexander Adam, L.L.D. Rector of the High School of Edinburgh. Mr. William Andrews, Boston.

Cushing and Appleton, of Salem, and Edward Oliver of Boston, have in the press *A New-England Biographical Dictionary.* By John Eliot, D. D.

#### WORKS PROPOSED.

Mr. J. Cohen has in the press a splendid edition of a controversial work, entitled, "*Sacred truths, addressed to the children of Israel residing in the British empire*; containing strictures on the New Sanhedrim, and causes and consequences of the French Emperor's conduct towards the Jews, &c. Written



by W. Hamilton Reid." Tending to prove, that the Jews can gain nothing by altering their belief; proving the local restoration to the Land of Promise; and clearly demonstrating that Bonaparte is not the Man, the promised Messiah.

Matthew Carey, Philadelphia, proposes to republish, Hannah Moore's Essays. Lady's Library. A new edition of Ferguson's Astronomy.

Bradford and Inskip, Philadelphia, to republish, The Hungarian Brothers. A celebrated novel, by Miss Ann Maria Porter, author of Thaddeus of Warsaw. &c. Also, a new work by Miss Owenson, entitled Woman; or Ida of Athens. Also, Leontine, by Augustus Von Kotzebue.

James Humphreys, Philadelphia, to republish, Lessons for young persons in humble life. Caledonian Sketches; or a Tour through Scotland in 1807. By sir John Carr, author of the Northern Summer, &c. &c. An Abridgment of a Treatise on the Chymical History, and Medical Powers, Application, and Effects, of some of the most celebrated Mineral Waters, with observations on the use of cold and warm bathing. By William Saunders, M. D. F. R. S. Fellow of the Royal College of Physicians, London, and Senior Physician of Guy's Hospital. To be enlarged by extracts from the latest and most celebrated writers on the above subjects: an account of the different artificial mineral waters now in use, with their medical application, effects, and manuer of preparing them: and as perfect an account as can be procured of the mineral springs in the United States.

Hamilton and Ehrenfried, Lancaster, Penn. to publish by subscription, in one large octavo volume, A complete English-German and German-English Dictionary. In which the meaning of every English word will be explained in German, and every German word will be explained in English. There will be prefixed, Principles of Pronunciation and a Prosodial Grammar.

John M'Cahan, Printer, Huntingdon, Penn. to republish by subscription, A Treatise upon the Life of Faith. By William Romaine, M. A. Lecturer of St. Dunstan's in the West, London. From the fourth London edition.

John Berry, Brownsville, Penn. to republish by subscription, A History of the Life and Adventures of Louisa, the Lovely Orphan; or the Cottage on the Moor. By Mrs. Helme.

I. Riley, New-York, is preparing for press, Gil Blas, in French. Lawyer's Guide, by William W. Hening, Esq. Digest of all of the American Reports. Digest of the Laws of New-York. A Treatise on bills of Exchange. A new interesting novel, entitled The Child of Thirty-six Fathers. Hon. Judge Workman's Writings. Second volume Judge Bay's South-Carolina Reports.

The works of Samuel Johnson, L.L. D. in 8 vols. 8vo. 500 pp. each. Boston O. C. Greenleaf and E. Cotton.

E. Hall, Esq. of Tarborough, N. C. proposes to publish by subscription, A Continuation of Tomlin's Digest.

V. Maxey, Esq. proposes to publish by subscription, A new edition of the Laws of Maryland.

Albert, or The Fatal Promise, a Poem, in 3 Cantos, founded on Recent Facts. By Samuel Wood, Walpole. New-Haven: S. Wadsworth.

The Iliad and Odyssey of Homer translated. By Wm. Cowper. Boston: J. T. Buckingham.

The System of Doctrines contained in Divine Revelation Explained and Defended, &c. By Samuel Hopkins, 2 vols. 8vo. Boston: Lincoln and Edmands.

Proposals are issued by J. Belcher, Boston, for publishing by subscription, the Miscellaneous Writings of His Excellency James Sullivan, Esq. late commander in chief of this Commonwealth; to which will be prefixed, an account of his life written by a literary friend. It will contain about 400 pages 8vo. 1,50 in extra boards to subscribers.